

THE 10th
SIGNS and CAUSES
OF
Melancholy.

WITH
DIRECTIONS
Suited to the Case of those who are
Afflicted with it.

Collected out of the WORKS of
Mr. RICHARD BAXTER,
*For the Sake of Those, who are
Wounded in Spirit.*

By **SAMUEL CLIFFORD,**
Minister of the Gospel.

WITH A
Recommendatory Preface,

By the REVEREND

Mr. TONG,	Mr. BRADBURY,
Mr. REYNOLDS,	Mr. HARRIS,
Mr. BROWN,	Mr. GROSVENOR,
Mr. EVANS,	Mr. WRIGHT.

L O N D O N:

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THE
EPISTLE
Recommendatory.

THE Subject of this
Treatise, and the
manner in which things are
lay'd together in it, is such
as will render it of standing
Service to Many in the World.
There are few that become
Real Christians, but, at one
time or other, are Exercis'd
A 2 with

with something of that Melancholy which is here described: And we believe there are none that have chosen to be the Companions of them that fear God, who do not meet with it in the Cases of others, however free from it they are in themselves. Where it prevails to a high Degree, 'tis one of the most deplorable Cases in the World; and even the least Degree of it requires good Help, and some Pains to get rid of it.

Such a Book as this, therefore, must be greatly valuable to those, who are either Afflicted with Melancholy Themselves; or desirous to relieve

relieve and assist Others under such a Disorder. There is not any where yet Publish'd, that we know of, so full, and distinct, and orderly a Consideration of this Case, as in the following Collection.

We need not say any thing of the Author from whose Writings this Collection is made; since we have it already as the concurrent Sentiment of 34 *Ministers*, (who have all subscrib'd a Recommendation of Mr. *Baxters Practical Works*) That the Things Treated on, “ are most accurately handled, and at
“ the same time with greatest
“ Plainness, suited to the
“ meanest Capacities, and

“ pressed home upon the
“ Consciences of Readers
“ with inimitable Life and
“ Fervor.

Only thus much we must
add in favour of the *Collector*
of the following Sheets, that
he has acted with so much
Care in Transcribing Mr.
Baxter's Thoughts, keeping
to his Words, and disposing
all, with so much Judgment,
into the Method and Order
in which they now lye, as to
render the forementioned,
Excellencies of Mr. *Baxter's*
Writings (*viz.*) their *Accuracy*,
Plainness and *inimitable Fervor*,
more Serviceable to common
Readers than before.

Now

Now may that God, who
*comforteth those that are cast
down,* make this Book useful
to such an End: And where
it is so, let not us be forgot-
ten in your Prayers.

Samuel Wright.

W. Tong.

T. Reynolds.

Simon Brown.

John Evans.

W. Harris.

T. Bradbury.

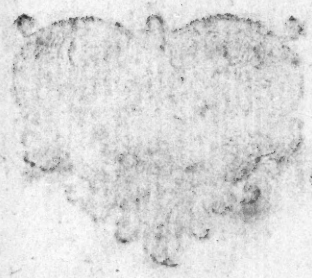
B. Grosvenor.



Now may that day who
conquers take the day and
show make this book up in
to such a kind: And where
it is to be not to be forgot-
ten in your Prayer.

Samuel Wright

W. J. G.
T. R. G.
S. J. G.
J. G. G.
M. G. G.
B. G. G.
G. G. G.





T O T H E
R E A D E R.

THET, who have been Strangers to Melancholy in themselves or others, may be ready to ridicule those who shall complain thereof; but they, who by woful Experience have known what 'tis to be Melancholy themselves, or conversed with those who have been Afflicted with it, (both which hath been my own Case) will readily acknowledge the Case of Persons under such Circumstances

Circumstances to be sad and very Affecting : Theirs especially, who have no Friend at Hand to give them suitable Advice, by speaking a Word in Season to them. In Compassion to such distressed Souls, who are weary and heavy laden, and ready to sink under their Burden, I have drawn up the following Collection, which I submit to the censure of those, whose Abilitēs render them more capable, or whose Condition is such, as to render them more immediately concerned to judge of it's Usefulness, by the Application thereof to themselves.

As for the Reverend Author, multitudes of Melancholy Persons, of all Sorts, Learned and Unlearned, Rich and Poor, for many

many Tears together, made their continual Application to him for Advice; which gave him an Opportunity, to be thoroughly acquainted with their various Cases; and this, together with his great Abilities, rendered him capable of giving Directions suitable to the Condition of Persons, under such sad Circumstances. And indeed what he said upon that Head, seems so full and to the Purpose, that it would be Idle and Impertinent in me, to pretend to add any Thing to it by way of Supplement. But having no where in his Works, (as I have observed) given any Directions to those who were once oppressed with Melancholy, but are now delivered from it, I shall take
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the Liberty to subjoyn a few Things, by way of Advice to such.

I. Keep your distance from Sin. 'Tis Evil in itself, as it is a manifest Contempt of the Authority of the great and dreadful God; and so Evil in it's Effects, that was it not for the Merits of Christ, and the Pardoning Mercy of God, Eternal Death would be the unavoidable consequent of every Sin. And when in your distressed Condition, you thought of Sin and Death, and Sin and Hell together, how Evil did it appear in your Eyes? And tho' Time hath made a great Alteration in your State and Condition from what it was, it hath made no Alteration at all in the Nature of Sin, but that it is

a Transgression of the Law of God, and therefore as Evil in his Sight, and should be as hateful to you, as ever it was. You have the Word of God, to be a Lamp unto your Feet, and a Light unto your Paths; acquaint your selves with it, that you may know what your Duty towards God and Man is; and tho' you will daily sin against God, by your Omissions and Commissions (For there is not a just Man upon Earth, that doth Good and Sinneth not.) Yet allow not your selves in the wilful Omission of any Duty, which God requires, or in the Practice of any known Sin, which he forbids. Such Things as these, are inconsistent with the
b Nature

*Nature and Sincerity of Repen-
tance, and altogether unbecoming
those, who have professed such
Sorrow for Sin, as you have done,
through a Sense of Guilt which you
had contracted, and that Punish-
ment you had deserved by it: Re-
member God's Propriety in you,
which gives him an absolute
Sovereignty and Dominion over
you, and consequently a Right
to Impose Laws on you, an exact
Duty and Obedience from you;
and beware of being Guilty of any
Thing, that looks like Rebellion
against him. Let not the Baits
of Profit or Pleasure draw you
to Sin, seeing the Pains of Hell
will be the Punishment of the one,
and the Loss of the Soul so far
necessarily follow upon the other,
that*

that nothing but the Pardoning Mercy of God, upon your Repentance can prevent it. Nor let the Evil Example of others, ever be a Snare to you. 'Tis the signification of Gods Will revealed in his Word, which is the Rule of his Government now, and will be the Rule of his Judgment at the last Day, and should be the Rule of your Lives and Actions, in Order to your Preparation for it. Get right Apprehensions of the Evil of Sin, which may be done by a due Consideration of the Majesty of God against whom it is committed, and the Nature of that Punishment which awaits it in this World, and is reserved for it in that which is to come. Be sen-

Nature and Sincerity of Repentance, and altogether unbecoming those, who have professed such Sorrow for Sin, as you have done, through a Sense of Guilt which you had contracted, and that Punishment you had deserved by it: Remember God's Propriety in you, which gives him an absolute Sovereignty and Dominion over you, and consequently a Right to Impose Laws on you, an exact Duty and Obedience from you; and beware of being Guilty of any Thing, that looks like Rebellion against him. Let not the Baits of Profit or Pleasure draw you to Sin, seeing the Pains of Hell will be the Punishment of the one, and the Loss of the Soul so far necessarily follow upon the other, that

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ble where you have Suffered most, and where your greatest Danger lies from Sin, and there look the better to your selves. Call upon Heaven for Help : Double your Watch and stand upon your Guard, as those who have an Enemy always at hand, to make his Onsets upon you. And it would be necessary for you to avoid the Occasions of Sin, as you would desire to be kept from Sin it self. For while you are familiar with the one, you cannot be secure from the other. Time was, it may be, when you were guilty of overdoing in this matter, while you thought some Things Duties, which God never enjoined; and some Things Sins, which he did never forbid, and stood at too great a distance from that,

that, which you thought to be Sin, for fear of offending God. But the Apostles Advice, I. Theff. 5. 22. Abstain from all Appearance of Evil, is necessary for all Times, and for all Persons; those especially, who have had such dreadful Apprehensions of the Wrath of God for Sin upon their Spirits, as you have had.

And may what I have felt of that Nature, (may you say) be a warning to me for ever, to beware of Sin. What Convictions have I been under of the Evil of Sin, when God seemed to enlarge the Capacity of my Soul, that I might be more sensible of the severity of his Displeasure against Sin, and my own awake-

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ned Conscience, set all my Sins in Order before me, in a Terrible and Amazing Manner? What Agonies of Soul have I been in, through Apprehensions of the Wrath of an Offended God, to be inflicted upon me for my Sins? I have been as it were within sight of the Bottomless Pit, in view of that Lake which Burns with Fire and Brimstone, while I have had a Hell of Horror in my own Conscience; upon Sense of the horrid Evil of Sin, and God's Displeasure against me for it. With what Brokenness of Heart, did I confess and bewail my Sins before God? And with what Earnestness did I Pray for Mercy myself, and desire others to Pray for me? And did God Hear

Hear and Answer my Prayers
and their Prayers for this ; that
I should Sin against him? I have
been as a Brand, plucked out of
the Burning, and I will never
forget the Mercy, nor contemn
the Authority of my Deliverer.
And thou who hast hitherto
been Merciful to me, even be-
yond my Expectation, leave me
not at last to the Power of my Cor-
ruptions. Thou who knowest all
Things, dost know that Sin is a
Burden to me, and if I must not
be discharged from it, while I live
in this lower World, help me daily
to repent of my Sins, and the
Lord in Mercy forgive them ;
and let thy Grace be sufficient for
me, to enable me to carry on the
Conflict with my Corruptions so
effectually,

effectually, that tho' Sin hath a Being in me, it may not have Dominion over me.

II. Look upon the Devil as your implacable Enemy, and resist his Temptations. Having by Sin forfeited and for ever lost the Happiness, which he once enjoyed, he envieth yours; and if it lies in him to effect it, you shall be as miserable as himself. Be not ignorant of his Devices. Keep far enough out of harms way: While you Pray to God not to lead you into Temptation; don't cast your selves upon Temptations. The Devil will shew you the Bait, and conceal the Hook; but can he prevail with you first to look upon, and then to play with the Bait, you may before you are aware,

aware, be taken with the Hook. This was the Method he took with Eve, first to question the Truth of God, next to look upon the forbidden Object, and then to take and Eat of the Fruit of the forbidden Tree. The Devils Carriage towards you, will tell you beyond all Exception, what an Enemy he is to you ; an Enemy to Body and Soul, to your good in this World, and also in that which is to come. You have felt it by sad Experience, when you were continually assaulted with his horrid Temptations, so that for you to question it, would be altogether as absurd, as to question whether it is dark at Midnight, or light at Noon-Day. As you fear God, or love your selves, put
on

on the whole Armour of God. Stand to your Spiritual Arms, and stand your Ground against this Enemy of your Salvation. Reflect on the Malice and Enmity which he expressed towards you, when he hurried his fiery Darts, with such Hellish Rage and Fury into you; and let this Teach you to Proclaim and carry on, a perpetual War against him.

And O thou, who wast dead and art alive and dost live for evermore, the great Captain of my Salvation, who hast led Captivity Captive, I make my Application to thee; for of my self, I have no might against this strong Man Armed, but I come to thee for Help. I am thine, save me. I have renounced the Devil

Devil in my Baptism, and stand
to my Covenant Engagements:
I hate him and all his Works.
Preserve me by thy Grace from
his Temptations, or if I must be
Tempted, let it not be above my
Strength. After thou hast res-
cued me out of the Paws of this
devouring Lion, let me not be
swallowed up by him.

III. Carefully avoid what may
occasion the Return of your former
Affliction. That which hath
been, may be again; a burnt Child
dreads the Fire. I need not tell
you, that 'tis no desirable Condi-
tion, to be haunted by the Devils
Blasphemous Suggestions, or to
lye under the Terrors of an awake-
ned Conscience, accusing for Sin.
The sharpest Bodily Pains, are
short

short of this Anguish of the Soul, and easier to be borne. When you consider how it was with you when it was your Case, when you had Apprehensions of Death, and the Wrath of God upon your Spirits together; when you looked upon your selves utterly forsaken of God, as the Devils are, the Thoughts of these Things, when your Thoughts were always upon them, made you a Terror to your selves, weary to Live, and afraid to Die: The Anguish of your Spirits was inexpressible, you would not be in the like Condition again for a World: If so, prudently foresee and prevent what may bring you into it. Was it formerly occasioned by an ill Habit of Body? Use proper means

in Time to remove the Cause,
which hath produced such sad
Effects: Or did the Sorrow of
the World by Losses and Disap-
pointments from thence, bring it
upon you? Labour to Love
God more, and to place your
chief Good in the Enjoyment of
his Love, and to get above the
Love of these Earthly Things,
that Disappointments from them,
may not interrupt your Peace with
God, nor the Peace of your
own Minds, and consequently
have an Influence upon you, to
reduce and bring you back again,
to the deplorable Condition which
you were sometimes in. Parti-
cularly I would advise you, when
ever Troubles do arise in your
Minds, and Melancholy
c Thoughts

Thoughts make any long stay or fixed Impressions there, that you would acquaint some Friend therewith, which may be a means to prevent many a Sin, and much after Sorrow. Too much secrecies, (as Mr. Bolton observes, in his Instructions for Afflicted Consciences, p. 583.) and Concealment, may Cause the Wound of a Terrified Conscience, to Bleed inward, Rankle, Fester and grow desperate; whereas seasonable Discovery might have Cured and comforted it. I have known him, who did bite in and keep Close in his Bosom, the Temptation of Blasphemy, the space of above Twenty Years. All which Time the Devil did Tyrannize extremely, and did keep

To the READER. xxvii

keep him almost in continual
Terror. He thought there was
never Man had such vile and
prodigious Thoughts, as he: And
if the World knew what they
were, he would be abhorred as a
Monster of Men, and the
loathsomest Creature upon Earth;
most worthy to be rooted out of
the Society of Mankind. And
hereupon many and many a Time,
when he apprehended any Oppor-
tunity, or had any means offered,
to make himself away, he was
Tempted thereunto; principally
upon this Ground, that it was
pity such an horrible Blasphemer,
(for so he is supposed) should any
longer Breathe. But at last
bearing the Nature, Manner
and Remedy, of those hideous

Injectiōns discovered by the Ministry ; afterward privately informing himself further, and more fully from God's Messenger, was happily taken off the Rack for the Time to come, and most wonderfully refreshed.

IV. *Magnifie the Mercy of God towards you, in bringing you out of your sad, dark, and disconsolate Condition. What a Case were you in, when the Devil assaulted you with his horrid Temptations, and follow'd you with 'em, one after another, so that no sooner was one over, but another immediately followed upon it? I need not tell you, how he sometimes Tempted you to Blaspheme God, sometimes to despair of Mercy, as Persons utterly left and forsaken*

ken of God and cast off for ever;
 and sometimes to destroy your
 selves. What a Case were you
 in, when you could see nothing,
 hear nothing, speak of nothing,
 or think of nothing, but the De-
 vil would immediately give it a
 Blasphemous turn in your Minds,
 against God, Christ, the Holy
 Spirit, the Scriptures? &c. And
 so hideous a manner, as that the
 Agonies of your Souls, did cause
 your very Bodies to sweat again?
 What a Condition were you in,
 when through the prevalency of
 your Distemper, and the Devils
 Temptations, you made an abso-
 lute surrender of your selves to
 the Devil, and seemed satisfied
 in what you had done? You wished
 your selves in Hell, that you
 might

might know the worst of your Condition? But a Merciful God had more Compassion on you, than to say it should be unto you according to your distempered Desires. What a Case were you in, when to think of the Mercy of God, the Merits of Christ, or the Happiness of Heaven, did strike you like so many Daggers to the Heart, because you thought you had no Part in either of these? But when you reflected upon the Wrath of God incensed by Sin, and the Miseries of Hell, which the Devil did frequently set before you; the renewed Thoughts of this, caused your Hearts as it were to Die within you, and the more because you were to suffer in the one, and lie under the

the

the dreadful Effects of the other,
to all Eternity. Can you think
upon these Things, and not mag-
nifie the Mercy of God towards
you?

Time was, (may you say) when
I thought no Person in the World,
was ever in the like deplorable Case
with my Self, and that it would
never be otherwise with me. I
looked upon my Self, as a cast away,
as a Vessel of Wrath, fitted for De-
struction. I looked upon my Self,
as an Heir of Hell, and felt an
Hell of Horror in my Conscience,
and apprehended it to be some
Drops of that Wrath, which
was to be for ever pouring down
upon me. But God was Mer-
ciful to me not only beyond my
Deserts, but altogether beyond
my

*my Expectation too. When it was Midnight with my Soul and I verily thought that Blackness of Darkeness was reserved for me: When I walked in Darkeness and saw no Light, then did God shine into my Soul. By Reading such a Passage of Scripture, and other Books which God directed me to, by hearing such Expressions in publick from Ministers, or in private from Friends; it pleased God at first to let some Light into my dark Soul, and to increase it more and more, till I who walked in Darkeness and saw no Light, have now Hopes to be one among the number of those, who shall dwell in the Regions of Glorious Light, even in the Presence of God, where
there*

To the READER. xxxiii

there is fulness of Joy and Pleasures for evermore. Let the present Age, and Generations to come, magnifie the Mercy of God. Bless the Lord O my Soul, and all within me, magnifie his Holy Name. Come you who have been in the like Circumstances with me, let us speak of the great and wonderful Things which God hath done for us, and excite one another with thankful Hearts to exalt his Name together. We who have tasted that the Lord is gracious in such a signal manner, must be some of the most ungrateful wretches in the World, to forget what God hath done for us, and to deny him his due Praises.

V. Live becoming the Mercies

cies that you have received. What great Things hath the Lord done for you? He hath saved you from Hell, when in your own Apprehensions you were on the very Confines of that Lake, which Burneth with Fire and Brimstone; and restored unto you the Joy of his Salvation, and the Light of his Countenance, who did not only go Mourning all the Day long for want of it, but utterly despaired of ever enjoying it. Let what God hath done for you, be looked upon not only as an Obligation to Thankfulness, but also as the greatest Engagement to Duty and Obedience. Love God; it is what his Goodness in himself and his Goodness to you doth loudly call for; and shew
your

To the READER. XXXV

your Love and Obedience to his
Commands. Take heed of grow-
ing Remiss in your Duty towards
him, or growing bold with the
Occasions of Sin. Can you re-
flect on the Anguish that your
Souls have been in, upon the Ac-
count of Sin, such as you cannot
express, nor others who were ne-
ver in the like Circumstances con-
ceive; and ever have favourable
Thoughts of Sin? Why hath
God dispelled your Doubts and
Fears, and freed you from those
dismal Apprehensions of his
Wrath and Displeasure, which
you were sometimes under, but
that you should serve him in Ho-
liness and Righteousness all
the Days of your Life? O
remember that 'tis not for you to
live

live as the vain ones in the World do, who were never under such Apprehensions of the Evil of Sin as you have been, nor ever experienced that the Lord is gracious as you have done. Say therefore with your selves, may I live the Mercies I have received by living to the Praise and Glory of that God, who hath dealt so Mercifully with me. Let me never be weary of his Work and Service, or by Sin depart from him. It was he who helped me in a Time of need; when all failed me, God did not leave me, nor forsake me. Let me do with Readiness what God doth require of me, and labour to live so as that I may shew forth the Praises of him, who hath called me out of Darkness
ness

To the R E A D E R. xxxvii

ness, into his Marvelous
Light. While others make
Light of Sin, may I, as I do
fear God, or Love my self be
afraid of it ; especially conside-
ring the dreadful Agonies of
Soul, which I have been under,
through Apprehensions of the
Wrath of God, to be inflicted
upon me for it. While others
dispute the Equity and Reaso-
nableness of God's Commands, say
of one Duty it is too costly, and of
another it is too difficult, let it be
the Language of my Soul, speak
Lord and thy servant will
hear, and let me think nothing
too much to do, for the Honour of
that God, who hath done such
great Things for me.

VI. Look upon the Things of
d this

this World as vanity, and take heed you do not overlove them. This World is not your Home: 'Tis but your Passage to another. These Earthly Things are not the best Things, nor doth the least part of your Happiness consist in the Enjoyment of them. They cannot commend you to God while you live, they will afford you no comfort when you shall come to Die, and when your Souls have left your Bodies, and are gone into another World, all these Things will be of no signification unto you. The Enjoyment of these Things in the greatest abundance will not denominate you happy, nor the want of them speak you to be miserable. Men may respect the Rich more than the Poor

but God doth regard the one, no more than the other. Whence it follows that those Earthly Things, are neither so Valuable, nor so Amiable as many do imagine them to be. And you may say, of all Persons in the World, I have no reason to overlove these Things, having paid so dear for it already. It was the Sorrow of the World, Grief and Trouble for Worldly Losses and Disappointments, which laid the Foundation of my former Affliction; and as much as I love these Things, in a Time of need, I found they could do nothing for me. Should I then have made my Application to them, Friends help me, Riches and Estates help me; they must have answered

red me, 'tis altogether out of our Power, and if the Lord doth not help thee, whence shall we? It was the Pardon of Sin, and Peace with God and Peace of Conscience, that I did want, but this was what these Things were no more able to procure for me than I was to contain all the Waters of the Sea, in the hollow of my Hand. It was never known that the Things of this World, could apply a Remedy to a wounded Conscience. How vile and contemptible did the World seem in my Eyes, when Conscience accused me for Sin, and I was under dreadful Apprehensions of God's Displeasure against me for it. Should any one then have told me of the Riches, and Ho-

nours

nours of the World; yea, of Crowns and Kingdoms; it would have been as impertinent, as to have told a Man of drawing on a Silken Stocking, to ease the Pain, and set the Bones of a broken Leg. Let others dote upon the World, I see nothing in these Earthly Things, to commend them to my Love. May I Love God above all, and enjoy a Sense of his Love to my Soul, and I shall have enough, yea, more than if I did enjoy the Things of this World, in the greatest Abundance. And I cannot forget, when I lay under the Terrors of an awakened Conscience accusing for Sin, this was more desirable to me, than a Thousand Worlds.

VII. Live

VII. *Live daily with a better World in view.* There remains a Rest for the People of God, but 'tis reserved for the other World, and not to be enjoyed in this ; and indeed it is not fit it should, for then they would be ready to say ; 'Tis good to be here, and prefer the Land of their Pilgrimage, before their Father's House in Heaven. Keep Heaven in your Eye, and it will draw a Veil over all the Glory of this lower World. It will shew you the Evil of Sin, and the necessity of a Holy Life, and Teach you to shun the one, and aspire after the other ; considering the one did fit you for, and the other shut you out of that Blessed Place. Keep
in,

in, and keep on in the way of your Duty, and endeavour to keep up Life in your Duties, seeing they they do all tend to this Eternal Life. Be sensible of the Worth of Grace, and be Diligent in the use of those Means which God hath appointed for your Growth in Grace, seeing 'tis that which doth in some measure qualifie you, for a future Glory. And the Troubles you have met with in this World, should teach you to mind and prepare for a better. Here 'tis sometimes Day and sometimes Night, but in Heaven it will be all Day and no Night. When you are there, you will be out of the reach of the Devils Fiery Darts; you shall neither Sin, nor be Tempted to Sin any more for ever. There
will

will be no fear, least God should not Love you, or least you should not Love God; for there will be nothing to alienate your Love from God, or God's from you. What an Alteration will there be in the State and Condition of the People of God in Heaven, from what it was on Earth? When they shall Love God, and be beloved by him, know that they do Love God, and that they are the Objects of his Love, and that nothing shall ever abate their Love to him, or hinder the Communications of his Love to them.

Blessed State and Place! Happy, Thrice Happy, Eternally Happy are they who attain it! Lord, let me have that Faith that may give me the Victory over this lower

lower World, and realize to me, the invisible Things of the World, above, as if they were present that I may daily live in the believing views and Forethoughts thereof, and converse in Heaven, the little Time of my Pilgrimage here on Earth. While the Men of this World are coveting Earthly Things, and enlarging their Desires after them, let me lay up my Treasure in Heaven, let the Thoughts, the Hopes, the Love and Desire of my Soul be there; and tho' there is a Red Sea and Wilderness which I must pass through before I come to the promised Land: Tho' I must pass through the Valley of the Shadow of Death, before I can partake of the Inheritance of
the

*The Abbreviations of the Author's Books explained,
out of which the following Collection is made.*

C. D. Christian Directory.

D. L. Divine Life.

D. P. S. C. Directions and Perswasions to a
Sound Conversion.

G. G. V. God's Goodness Vindicated.

M. S. J. Mischief of Self-Ignorance.

O. P. Obedient Patience.

S. B. Saint or Brute.

S. M. Sermon of Melancholy; in the Conti-
nuation of the Morning Exercise, 1683.

S. R. Saints Rest.

T. S. D. Treatise of Self-denial.

32 *Dir.* Thirty Two Directions for getting and
keeping Spiritual Peace.

Memorandum. In the Body of the Book, the Reader at
the End of a Quotation, is referr'd to the Page of that
Tract from whence it is taken, according to the single Edi-
tions of each; which are Mark'd according to the Abbrevi-
ations above-mentioned. But over against them in the Mar-
gin is set, the Volume and Page, as in the Four Volumes of
Mr. Baxter's *Practical Works*; not long since Collected in
Folio. That those, who have them either single, or in that
Collection, may, if they please consult the Original Author
more fully.

In the Collection the *Christian Directory* makes the First
Volume; and so the Pages in that Edition are mark'd in
the Margin.



THE
SIGNS and CAUSES
OF
Melancholy, &c.

CHAP. I.
The Nature of Melancholy.



THE Disease called Melancholy is formally in the Spirits, whose Distemper unfits them for their Office in Serving the Imagination, Understanding, Memory and Affections; so that by their Distemper the *thinking*
B *Faculty*

Faculty is Diseased; and becomes like an inflamed Eye, or a Foot that is sprained or out of Joynt, disabled for its proper Work.

THE matter which is the Root and Foundation, is usually a Depravation of the Mass of Blood, which is the Vehicle of the Spirits, and that is usually accompanied with some Diseases of the Stomach, Spleen, Liver or other Parts, which are for the due Concoction, Motion and Purification of the Blood, which Diseases are so various, that they are seldom the same in many Persons, and hardly known to the Wisest Physicians.

SUCH a black distinct Humour called Melancholy, which hath of old been accused, is rarely, if ever found in any, unless you will call either Blood, or excrementitious Humours by that Name, which are grown black by Mortification, for want of Motion and Spirits. But the Blood it self may be called Melancholy Blood, when it hath contracted that Distemper and Pravity by Feculency, Sluggishness or Aduersion, which disposeth it to the Melancholy Effects.

BUT sometimes Persons that are suddenly cast into Melancholy by a Fright,

Fright, or by the Death of a Friend, or by some great Loss or Cross, or some sad Tidings even in an Hour; which shews that it cometh not always from any Humour called Melancholy, nor from any foregoing Disease at all.

BUT the very Act of the mind doth suddenly disorder the Passions, and disturb the Spirits, and the disturbed Spirits in time vitiate the Blood, which containeth them, and the vitiated Blood doth in time vitiate the *Viscera*, and Parts which it passeth through, and so the Disease beginning in the Senses and Soul, doth draw first the Spirits, and then the Humours, and then the Parts into the Fellowship, and Soul and Body are Sick together. S. M.

297.

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p. 843.

WITH some their Melancholy being raised by Crosses or Distemper of Body, or some other Occasion, doth afterwards bring in Trouble of Conscience, as its Companion. With others, Trouble of Mind, is their first Trouble, which long hanging on them, at last doth bring the Body also into a Melancholy Habit: And then Trouble increaseth Melancholy, and Melancholy

4 The NATURE, &c.

Vol. III. again increaseth Trouble, and so round.
p. 165. S. N. 423.

I do not call those Melancholy, who are *rationally sorrowful for Sin*, and sensible of their Misery, and Solicitous about their Recovery and Salvation, tho' it be with as great *Seriousness* as the Faculties can bear, as long as they have *sound Reason*, and the Imagination, Fantase or Thinking Faculty, is not Crazed or Diseased: But by Melancholy I mean, this Diseased Craziness, Hurt or Error of *the Imagination*, and consequently of the Understanding, which is known by the Signs following, in the next Chapter (which yet are not all in every Melancholy Person.)

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C. D. p. 1. 262.



CHAP.



CHAP. II.

The Signs of Melancholy.

1. **M**ELANCHOLY Persons are commonly exceeding fearful, causelessly or beyond what there is Cause for: Every thing which they hear or see, is ready to increase their Fears, especially if *Fear* was the first Cause as ordinarily it is.

2. Their Fantasie most erreth in aggravating their Sin, or Dangers or Unhappiness: Every ordinary Infirmitie they are ready to speak of with Amazement, as an heinous Sin; and every possible Danger they take for probable, and every probable one for certain; and every little Danger for a great one, and every Calamity, for an utter undoing.

3. THEY

3. THEY are still addicted to Excess of *Sadnefs*, some weeping they know not why, and some thinking it *ought* to be so; and if they should Smile or speak merrily, their Hearts smite them for it, as if they had done amiss.

4. THEY place most of their Religion in *Sorrowing* and Austerities to the Flesh.

5. THEY are continual *Self-Accusers*, turning all into matter of Accusation against themselves, which they hear or read, or see, or think off; quarrelling with themselves for every thing they do, as a contentious Person doth with others.

6. THEY are still apprehending themselves *forsaken of God*, and prone to Despair. They are just like a man in a Wilderness, forsaken of all his Friends and Comforts; forlorn and desolate, their continual Thought is, I am undone, undone, undone! C. D.

Vol. I. P. Part I. 262. Whereas they that are most forsaken of God are most *willing* of their present Condition, and most love

love their Sin, and hate Holiness, and all that would reform them, and if they have Power will Persecute them as Enemies, which is far enough from being their Case. *Ibid* 300.

Ibid p. 285.

7. THEY are still thinking that the *Day of Grace is past*, and that it is now too late to repent or find Mercy. If you tell them of the Tenor of the Gospel, and offers of free Pardon, to every penitent Believer, they Cry out still, *too late, too late*, my Day is past. *Ibid* 262. Whereas to conclude that the *Day of Grace is past*, and God will never give them Grace, nor Pardon them while he is *daily intreating* them to be reconciled to him and accept his Grace, is an abusive Suspicion that God is not Sincere, and a Contradiction to the Tenor of his Word and instituted Ministry: when he bids us go to the Highways and Hedges, and compel (even the basest) to come in, for a willing Soul to suspect that God is unwilling, is *abusive-ly to give him the Lie*. Q. R. 144.

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p. 826.

8. THEY are oft tempted to gather despairing Thoughts from the Doctrine of *Predestination*, and to think that if God hath

hath reprobated them; or hath not elected them, all that they can do, or that all the World can do, cannot save them; and next they strongly conceit that they are not elected, and so that they are past Help or Hope: Not knowing that God electeth not any Man separately or simply to be saved, but conjunctly to *believe, repent, and to be saved*; and so to the End and Means together; and that all that will *repent and chuse Christ and a Holy Life*, are elected to Salvation, because they are elected to the *Means and Condition* of Salvation, which if they preserve they shall enjoy. To *repent* is the best way to prove that I am *elected to repent*.

9. THEY never read or hear of any miserable Instance, but they are thinking that this is their Case. If they hear of *Gain*, or *Pharaoh* given up to Hardness of Heart; or do but read that some are *Vessels of Wrath fitted to Destruction*, or that they have Eyes and see not, Ears and hear not, Hearts and Understand not, they think, *this is all spoken of me*; or this is just my Case: If they hear of any Terrible Example of God's Judgments on any, they think, it will be so with them: If any Die suddenly,

or a House be Burnt, or any be distracted, or Die in Despair, they think it will be so with them. The reading of *Spira's* Case causeth or increaseth Melancholy in many; the Ignorant Author having described a plain Melancholy, contracted by the Trouble of Sinning against Conscience, as if it were a damnable Despair of a Sound Understanding.

10. AND yet they think that *never any one was as they are*: I have had Abundance in a few Weeks with me, almost just in the same Case; and yet every one saith, *never any one was as they*.

11. THEY are utterly unable to rejoyce in any thing: They cannot apprehend, believe or think of any thing that is comfortable to them. They read all the Threatnings of the Word with quick Sense and Application; but the Promises they read over and over without taking Notice of them, as if they had not read them, or else say, *They do not belong to me*: The greater the Mercy of God is, and the Riches of Grace, the more miserable am I that have no Part in them. They are like a Man in continual Pain or Sickness, that can-

not

not rejoyce, because the *Feeling* of his *Pain* forbiddeth him. They look on Husband, Wife, Friends, Children, House, Goods and all without any Comfort; as one would do that is going to be Executed for some Crime.

12. THEIR Consciences are quick in telling them of Sin, and putting them upon any Dejection as a Duty; but they are *Dead* to all Duties that tend to *Consolation*; as to Thanksgiving for Mercies, Praises of God, Meditating on his Love and Grace and Christ and Promises: Put them never so hard on these and they *feel* not their *Duty*, nor make any Conscience of it, but think it is a Duty for others, but unsuitable to them.

13. THEY always say that they *cannot believe*, and therefore think they cannot be saved: Because that commonly they mistake the Nature of Faith, and take it to be a *Believing that they themselves are forgiven, and in Favour with God and shall be saved*: And because they cannot believe this, (which their Disease will not suffer them to believe) therefore they think that they are no Believers: Whereas saving Faith

is nothing but such a Belief that the Gospel is true, and Christ the Saviour of the World, as causeth our wills to consent that he be ours, and that we be his, and so to subscribe the Covenant of Grace. Yet while they thus Consent, and would give a World to be sure that Christ were theirs, and to be perfectly Holy, yet they think they believe not, because they believe not that he will forgive or save them.

14. They are still *displeased* and *discontented with themselves*; just as a peevish froward Person is apt to be with others: See one that is hard to be pleased, and is finding fault with every thing that they see or hear, and offended at every one that comes in their way, and suspicious of every Body that they see whispering; and just so is a Melancholy Person against himself; suspecting, displeased and finding fault with all.

15. THEY are much addicted to *Solitariness*, and weary of Company for the most Part.

16. THEY are given up to *fixed Musings* and long poring Thoughts to little Purpose;

Purpose; so that deep Musings and Thinkings, are their chief Employments, and much of their Disease.

17. THEY are much *averse* to the Labours of their Callings, and given to Idleness, either to lie in Beds, or to sit unprofitably by themselves.

18. THEIR Thoughts are *most upon themselves*, like the Mill-stones that grind on themselves when they have no Grist; so one Thought begets another. Their Thoughts are taken up about their Thoughts; when they have thought irregularly, they think again what they have been thinking on. They meditate not much on God (unless on his Wrath) nor Heaven, nor Christ, nor the State of the Church, nor any thing without them (ordinarily); but all their Thoughts are contracted and turned inwards on themselves: *Self-troubling* is the Sum of their *Thoughts* and *Lives*.
C. D. part 1. p. 262, 263.

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p. 248, 249.

WOULD they but seek after God in themselves and see his Grace and Benefits, it were the better; but poor Souls, in the Darknes of Temptation, they over-look their God; and most of their

their Study of themselves is to see Satan and his Workings in themselves ; to find as much of his Image as they can in the Deformities or Infirmities of their Souls ; but the Image of God they overlook and hardly will acknowledge. And so as noble Objects raise the Soul, and amiable Objects kindle Love, and comfortable Objects fill it with Delight ; and God, who is all in *one Perfection*, doth elevate and perfect it, and make it happy ; so inferiour Objects do depress it ; and ugly loathsome Objects fill it with Distaste and Loathing ; and sad and mournful Objects turn it into Grief : And therefore to be *still* looking on their *Miseries* and *Deformities* must needs turn Calamity and Woe into the *Temperament* and *Complexion* of the Soul.
M. S. I. 165.

19. THEIR Thoughts are all *perplexed* like ravelled Yarn or Silk, or like a Man in a Maze or Wilderness, or that hath lost himself and his way in the Night : He is poring and groping about, and can make little of any thing, but is bewildred and entangled the more : Full of Doubts and Difficulties, out of which he cannot find the way.

C

20. THEY

20. THEY are *endless* in their *Scruples*: Afraid lest they Sin in every Word they speak, and in every Thought, and every Look, and every Meal they Eat, and all the Cloaths they wear: And if they think to amend them, they are still scrupling their supposed Amendments: They dare neither Travail nor stay at Home; neither speak nor be Silent, but they are scrupling all; as if they were wholly composed of Self-perplexing Scruples.

21. HENCE it comes to pass that they are greatly addicted to *Superstition*; to make many *Laws to themselves* that God never made them; and to ensnare themselves with needless Vows and Resolutions, and hurtful Austerities, *Touch not, Taste not, Handle not*; and to place their Religion much in such outward Self-imposed Tasks: To spend *so many Hours* in this or that Act of Devotion, to wear such *Cloaths*, and forbear other that are fitter; to forbear all Diet that pleaseth the Appetite, with much of the like. A great deal of the Perfection of Popish *Devotion*, proceeds from Melancholy, tho' their
Government

Government come from Pride and Covetousness.

22. **THEY** have lost the Power of *Governing* their Thoughts by *Reason*; so that if you convince them that they *should* cast out their Self-perplexing unprofitable Thoughts, and turn their Thoughts to other Subjects, or be vacant, they are *not able* to obey you: They seem to be under a Necessity or Constraint: They *cannot* turn away their Minds: They cannot think of Love and Mercy: They *can* think of nothing but what they *do* think of, no more than a Man in the Tooth-Ach, can forbear to think of his Pain.

23. **THEY** usually grow hence, to a Disability to any private *Prayer* or *Meditation*: Their Thoughts are presently cast all into a Confusion, when they should Pray or Meditate: They scatter abroad an hundred ways; and they can't keep them upon any thing: For this is the very Point of their Disease; a Dis-tempered confused Fantasie, with a weak Reason which cannot govern it. Sometime Terrour driveth them from Prayer; they dare not *hope*, and therefore dare not *Pray*: And usually they

dare not receive the Lord's Supper; here they are fearfullest of all: And if they do receive it, they are cast down with Terrours, fearing that they have taken their own Damnation by receiving unworthily.

24. HENCE they grow to a great *Aversion to all Holy Duty*: Fear and Despair make them go to Prayer, Hearing, Reading, as a Bear to the Stake; and then think that they are *Haters of God and Godliness*, imputing the Effects of their *Disease* to their *Souls*: When yet at the same time those of them that are Godly, would rather be *freed from all their Sins, and be perfectly Holy*, than have all the Riches or Honour in the World. C. D. p. 1. 263.

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Obj. *BUT I find in my self so great an Unwillingness to Prayer, Meditation and every Holy Duty, as gives me just Cause to fear, that I am one among the Number of the ungodly.*

Ans. I. IS your Unwillingness to believe and trust God, and Love him perfectly, and to Live in his thankful joyful Praises, and to Love his Word and Ways and Servants, and that for ever,

ever, greater than your willingness and Desire? It is these inward Acts that are the Holiness of the Soul, and to be willing of these is to be willing to be Holy.

2. AS to outward Exercises by Praying, and such like, there may be some such Disturbance of the Spirits raised by them, through Temptations and false Thoughts and Fears, as put the Mind into renewed Trouble, in the Duty that many are against, rather than the Duty it self. And such may find, that at the same time, they would fain have that Calmness, Confidence and Delight in God, which they would be glad to express by Holy Prayer.

3. AND we must distinguish between a Degree of Unwillingness or Backwardness which is *predominant*, and *effectual*, and a Degree which doth but *strive against Holiness*, but not *overcome*. Every Christian hath Flesh, which lusteth against the Spirit, and would draw back; and therefore hath some Degree of Backwardness to his Duty: But if this did prevail, he would give it over which he doth not.

4. AND yet for a time in Temptation and Melancholy, he may be deterred from some outward Duty, and give it over, and yet not lose a Holy State of Soul. Many a true Christian is many Years affrighted from the Lords Supper. And some such Persons in deep Melancholy and Temptations, have given over outward Prayer and Hearing Sermons and Reading: And yet have not given over a desire of Holiness, which is Heart Prayer, nor a desire to Love and Obey God's Word. Sick Men cease outward Duty in their Beds, when they cease not inward Piety, O. P. 147,

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827.

25. THEY are usually so taken up with *busie and earnest Thoughts* (which being perplexed do but strive with themselves, and contradict one another,) that they feel it just as if something were *speaking with them*, and all their own violent Thoughts were the Pleadings and Impulse of some other, and therefore they are wont to impute all their Fantasies, either to some extraordinary Actings of the Devil, or to some extraordinary Motions of the Spirit of God: And they are used to express them:

themselves in such Words as these. *It was set upon my Heart, or it was said to me that I must do thus and thus: And then it was said, I must not do this or that; and I was told I must do so or so.* And they think that their Imagination, is something *talking* in them, and saying to them all that they are thinking.

26. WHEN Melancholy groweth strong, they are almost always troubled with hideous Blasphemous Temptations, against God or Christ, or the Scripture, and against the Immortality of the Soul; which cometh partly from their own Fears, which make them think most (against their Will) of that which they are most afraid of thinking. As the Spirits and Blood, will have recourse to the Part which is hurt. The very Pain of their Fears, doth draw their Thoughts to what they fear. As he that is over desirous to Sleep, and afraid lest he shall not Sleep, is sure to Wake; because his *Fears* and *Desires* keep him Waking. So do the Fears and Desires of the Melancholy cross themselves. And withal the Malice of the Devil plainly here interposeth, and taketh Advantage by this Disease, to tempt and trouble them, and to shew his

Hatred to God and Christ and Scriptures, and to them. For as he can much easier tempt a Cholerick Person to Anger than another; and a Flegmatick Fleishy Person to Sloath, and a Sanguine or hot tempered Person to Lust and Wantonness; so also a Melancholy Person to Thoughts of Blasphemy Infidelity and Despair. And oft times they feel a *vehement urgency*, as if something within them, *urged them to speak* such a Blasphemous or Foolish Word, and they can have no rest unless they yield in this and other such Cases, to what they are urged too. And some are ready to yield to a Temptation to be quiet; and when they have done, they are tempted utterly to Despair, because they have committed so great a Sin: And when the Devil hath got this Advantage of them, he is still setting it before them.

27. HEREUPON they are further tempted to think, they have committed the Sin against the Holy Ghost, C. D. p. 1. 263. which is no other than an aggravated non-performance and Refusal, of the Condition of the Covenant, viz. *when Infidels are so obstinate in their Infidelity, that they will rather impute the*

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Mira.

Miracles of the Holy Ghost to the Devil, than they will be convinced by them that Christ is the true Messias or Saviour: This is the true Nature of the Sin, against the Holy Ghost. So that no one is guilty of the Sin against the Holy Ghost, who confesseth that Jesus is the Christ, and Saviour; or that confesseth the Miracles done by Christ and his Apostles, were done by the Holy Ghost; or that confesseth the Gospel is true; or that doth not justifie his Infidelity. He must be a professed Infidel against confessed Miracles, that commits this Sin. And yet many despair, because they fear they have committed this Sin, that never understood what it is, nor have any reason but bare Fear, and some Blasphemous Temptations, which they abhor, to make them imagin that this Sin is theirs. Ib. 297, 298. and that they shall not be forgiven; not considering that a Temptation is one thing, and a Sin another; and that no Man hath less Cause to fear being Condemned for his Sin, than he that is least willing of it, and most hateth it. And no Man can be less willing of any Sin, than these poor Souls are, of the hideous Blasphemous Thoughts, which they complain of.

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28. HEREUPON some of them grow to think, that they are possessed of Devils; and if it doth but enter into their Fantasie how possessed Persons use to Act; the very Strength of Imagination will make them do so too. So that I have known those will Swear and Curse and Blaspheme, and imitate an inward aliene Voice, thinking themselves that it is the Devil in them that doth all this. *Ib.* 263.

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Q. BUT are such Persons possessed by the Devil or not?

Ans. WE must know what is meant by Satan's Possession either of the Body or the Soul. It is not meerly his *local Presence* and abode in a Man that is called his Possession; for we know little of that how far he is more present with a Bad Man, than a Good: But it is his *exercising Power on a Man* by such a *stated effectual Operation*. As the Spirit of God is present with the worst, and maketh many Holy Motions, to the Souls of the impenitent, but he is a *settled Powerful Agent* in the Soul of a Believer, and so is said to *dwell* in such, and to *possess* them by the Habit of Holiness.

liness and Love; even so Satan maketh too frequent Motions to the Faithful; but he possesseth only the Souls of the ungodly by *predominant Habits of Unbelief and Sensuality*.

AND so also he is permitted by God to inflict Persecutions, and Crosses and ordinary Diseases on the Just; but when he is Gods Executioner of *extraordinary Plagues*, especially on the Head, depriving Men of Sense and Understanding, and working above the *bare Nature of the Disease*, this is called his *Possession*. And as most evil Motions in the Soul have Satan for their Father, and our own Hearts as the Mothers; so most or many Bodily Diseases are by Satan permitted by God, tho' there be Causes of them also in the Body it self. And when our own Miscarriages, and Humours, and the Season, Weather and Accidents may be Causes, yet Satan may by these be a Superior Cause.

AND when his Operations are such as we call a *Possession*, yet he may work by means and Bodily Dispositions; and sometimes he worketh quite above the Power of the Disease it self (as when

when the unlearned speak in strange Languages, and when be witched Persons vomit Iron, Glass, &c.) And sometime he doth only work by the Disease it self, (as in Epilepsies, Madnes, &c.)

FROM all this it is easie to gather,

1. THAT for Satan to possess the *Body*, is no certain Sign of a graceless State, nor will this condemn any, if the *Soul* be not possessed: Nay there are few of Gods Children, but it's like are sometime afflicted by Satan, as the Executioner of Gods correcting them, and sometime of Gods Trials, as in the Case of *Job*; and whatever some say to the contrary, it is likely that the prick in the *Flesh* which was Satans Messenger to buffet *Paul*, was some such Pain as the *Stone*, which yet was not removed (that we find) after thrice Praying, but only he had a Promise of sufficient Grace.

2. SATANS Possession of an *ungodly Soul*, is a thousand times worse, than his possessing of the *Body*; for every Corruption of Sin is not such a Possession; for no Man is perfect without Sin.

3. NO

3. NO Sin proveth Satan's damnable Possession of a Man, but that which he loveth more than he hateth, and which he had rather keep than leave, and wilfully keepeth.

4. AND this is matter of great Comfort, to such Melancholy honest Souls, if they have but Understanding to receive it, that of all Men none love their Sin which they groan under, so little as they; yea, it is the heavy burden of their Souls.

5. AND it is the Devil's way, to haunt those with *troubling Temptations*, whom he cannot overcome with *alluring and damning Temptations*. As he raiseth Storms of Persecution against them without, as soon as they are escaping from his Deceits, so doth he trouble them within, as far as God permitteth him.

WE deny not but Satan hath a great Hand in the Case of such Melancholy Persons. For, 1. His Temptations caused the Sin which God corrects them for. 2. His Execution usually is a Cause of the Distemper of the Body. 3. And as a Tempter, he is the Cause of the Sinful and trou-

D

ble.

blesome Thoughts, and Doubts, and Fears, and Passions, which the Melancholy causeth. The Devil cannot do what he will with us, but what we give him Advantage to do. He cannot break open our Doors, but he can enter, if we leave them open. He can easily tempt a heavy flegmatick Body to Sloath, a weak and Cholerick Person to Anger, a strong and Sanguine Man to Lust, and one of a strong Appetite to Gluttony, or to Drukenness; and vain Sportful Youth to idle Plays, and Gaming, and Voluptuousness, when to others such Temptations would have small Strength: And so if he can cast Persons into *Melancholy*, he can easily tempt them, to *over-much Sorrow* and *Fear*, and to *distracting Doubts* and *Thoughts*, and to *murmur* against God and to *despair*.

BUT God will impute his *meer Temptations* to the Devil himself, and not to the *Melancholy* Person, as long as they receive them not by the will, but hate them: Nor will he condemn them for those ill Effects, which are unavoidable from the Power of a bodily Disease, any more than he will condemn a Man for *raging Thoughts*

or Words, in a Feaver, Phrensie, or utter Madnefs : But fo far as Reason yet hath Power, and the Will can govern the Paſſions, it is their Fault if they uſe not the Power, tho' the Difficulty make the Fault the lefs. *S. M.*

272, 273, 274.

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835, 836.

29. **SOME** Melancholy Perſons that are near Diſtraction, verily think that they *bear Voices*, and *ſee Lights* and *Apparitions*, that the Curtains are opened on them, that ſomething meets them, and ſaith this or that to them, when all is but the Error, of a crazed Brain, and Sick Imagination.

30. **MANY** of them are weary of their Lives, through the conſtant tiring Perplexities of their Minds. Some of them reſolutely ſaniſh themſelves : Some are ſtrongly tempted to murder themſelves, and they are haunted with the Temptation ſo reſtleſly, that they can go no whither, but they feel as if ſomewhat within them put them on, and ſaid, *Do it.*

C. D. p. 1. 264.

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FOR

FOR the Disease they labour under will let them feel nothing but Misery and Despair, and say nothing; but I am *forsaken, miserable, and undone!* and not only maketh them weary of their Lives, (even while they are afraid to die) but the Devil hath some great advantage by it, to urge them to do it; so that if they pass over a Bridge, he urgeth them to leap into the water: If they see a Knife, they are presently urged to kill themselves with it, and feel as if it were, something within them importunately provoking them, and saying, *Do it, Do it now*, and giving them no rest. In somuch that many of them contrive it, and cast about secretly how they may accomplish it, yea, so far yield to the Temptation, as to make away themselves.

THO' the Cure of these poor People belong as much to other's care as to their own, yet so far as they yet can use their Reason, they must be warned. 1. To abhor all these Suggestions, and give them not Room a moment in their minds 2. And to avoid all Occasions of the Sin, and not

not to be near a Knife, a River, or any Instrument which the Devil would have them use, in Execution. 3. And to open their Case to others; and tell them all, that they may help to their Preservation. *Ib. p. 4. 48.* Vol. 1. p. 761.

31. MANY of them are restlessly vexed with *Fears of want and Poverty*, and misery to their Families; and of Imprisonment or Banishment; and lest some body will kill them, and every one they see whispering, they think is plotting to take away their Lives.

32. SOME of them lay a Law upon themselves, that they will not *speak*, and so live long in a resolute Silence.

33. ALL of them are *intractable and stiff*, in their own *Conceits*, and hardly perswaded out of them, be they never so irrational.

34. Few of them are the better for any Reason, Conviction or Council, that is given them. *Ib. p. 1. 264.* If Vol. 1. p. 250.
you convince them of some work of the

the Spirit upon their Souls, and a little at present abate their Sadness, yet as soon as they are gone Home, and look again upon their Souls, through this perturbing Humour, all your convincing Arguments are forgotten, and they are as far from Comfort as ever they were. All the good Thoughts of their Estate, which you can possibly help them to, are seldom above a Day or two old. S. R. 423.

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35. YET in all this Distemper, few of them will believe that they are *Melancholy*; but abhor to hear Men tell them so, and say it is but the rational Sense of their Unhappiness, and of the forsakings and heavy wrath of God. And therefore they are hardly perswaded to take any Physick, or use any means, for the Cure of their Bodies, saying they are well, and being confident that it is only their Souls that are distressed.

THIS is the miserable Case of these poor People to be pitied; and not to be despised by any. I have spoken nothing but what I have often seen and known. And let none despise such

such; for Men of all Sorts do fall into this Misery; Learned and Unlearned, High and Low; Good and Bad, yea, some that have lived in the greatest Jollity and Sensuality, when God hath made them feel their Folly.

C. D. p. 1. 264.

Vol. I. p. 250.



G. H. A. P.



C H A P. III.

The Causes of Melancholy.

HAVING in the foregoing Chapter shewed the Signs of Melancholy, we shall next proceed to speak of the Causes thereof, which are,

I. SINFUL *Impatience, Discontents and Cares, proceeding from a Sinful Love of some bodily Interest, and from want of sufficient Submission to the will of God, and Trust in him, and taking Heaven for a satisfying Portion. This is one of the most common Causes.*

I must necessarily use all these words to shew the true Nature of this complicate Disease of Souls. The Names tell you that it is a Conjunction, of many Sins, which in themselves are of no small malignity; and were they the Predominant Bent and Habit

of Heart and Life, they would be the signs of a graceless State: But while they are hated and overcome not Grace, but our Heavenly Portion is *more esteemed*, and *chosen*, and *sought*, than earthly Prosperity, the mercy of God through Christ doth pardon it, and will at last deliver us from all. But yet it becometh, even a pardoned Sinner to know the Greatness of his Sin, that he may not favour it, nor be unthankful for Forgiveness. I will therefore distinctly open the Parts of this Sin, which bringeth many into dismal Melancholy.

IT is presupposed that God trieth his Servants in this Life, with manifold Afflictions, and Christ will have us bear the Cross and follow him in submissive Patience. Some are tried with painful Diseases, and some with wrongs by Enemies, and some with the unkindness of Friends; and some with Slanders, and some with Persecution, and many with Losses, Disappointments and Poverty.

1. AND here *Impatience* is the Beginning of the working of the Sinful Malady. Our Natures are all too
regardful

regardful of the Interest of the Flesh, and too weak in bearing heavy Burdens; and Poverty hath these Trials, which full and wealthy Persons that feel them not, too little Pity; especially in two Cases.

1. WHEN Men have not *themselves* only, but *Wives and Children* in want to quiet.

2. AND when they are in *Debt to others*, which is an heavy Burden to an Ingenious Mind; tho' Thievish Borrowers make too light of it. In these Straits and Trials Persons are apt to be too sensible and *Impatient*, when Creditors are calling for their Debts, and they have it not to pay them, it's hard to keep all this from going to near their Heart, and hard to bear it with obedient quiet Submission to God; especially for Women, whose Nature is weak, and liable to too much Passion.

2. AND this *Impatience* turneth to a *settled Discontent* and *Unquietness* of Spirit, which affecteth the Body itself, and lieth all Day as a Load, or continual Trouble at the Heart.

3. AND

3. AND *Impatience* and *Discontent* do set the *Thoughts* on the Rack, with *Grief* and *continual Cares*, how to be eased of the troubling Cause; they can scarce think of any thing else; and these *Cares* do even feed upon the Heart, and are to the Mind as a consuming Feaver to the Body.

4. AND the secret Root or Cause of all this, is the worst Part of the Sin, which is *too much Love to the Body* and *this World*. Were nothing *over-loved*, it would have no Power to Torment us; if Ease and Health were not *over-loved*, Pain and Sicknefs would be the more Tolerable; if Children and Friends were not *over-loved*, the Death of them would not overwhelm us with immoderate Sorrow; if the Body was not *overloved*, and worldly Wealth and Prosperity *over-valued*, it were easie to endure hard Fare and Labour, and Want, not only of Superfluities and Conveniencies, but even of that which is necessary to Health, yea, or Life it self, if God will have it so; at least to avoid Vexations, Discontents and Cares, and inordinate Grief and Trouble of Mind.

5. THERE

5. THERE is yet more Sin in the Root of all, and that is, it sheweth that our *Wills* are yet too *Selfish* and not subdued to a due *Submission* to the *Will of God*; but we would be as *Gods* to to our selves, and be at our own *Chusing*, and must needs have what the *Flesh* desireth: We want a due *Resignation of our selves*, and *all our Concerns to God*, and Live not as *Children* in due Dependence on him for our daily Bread, but must needs be keepers of our own Provision.

6. AND this sheweth that we are not sufficiently humbled for our Sin, or else we should be thankful for the lowest State, as being much better than that which we deserved.

7. AND there is apparently much *Distrust of God*, and *Unbelief* in these troubling *Discontents* and *Cares*; could we trust God as well as our selves; or as we could trust a faithful Friend, or as a Child can trust his Father, how quiet would our Minds be in the Sense of his *Wisdom*, *All-sufficiency* and *Love*.

8. AND

8. AND this Unbelief yet hath a worse effect than worldly Trouble ; it sheweth that Men take not the *Love of God*, and the *Heavenly Glory*, for their *sufficient Portion*. Unless they may have what they want, or would have for the Body ; unless they may be free from Poverty and Crosses and Provocations and Injuries and Pains ; all that God hath promised them here, or hereafter, even everlasting Glory, will not satisfie them ; and when God and Christ and Heaven, are not enough to quiet a Mans Mind, he is in great want of Faith and Hope and Love, which are far greater matters, than Food and Raiment. S. M. 474, 275.

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p. 836, 837.

II. ANOTHER great Cause is the *Guilt of some great and wilful Sin*, when Conscience is convinced, and yet the Soul is not converted ; Sin is beloved and yet feared : Gods wrath doth terrifie them ; and yet not enough to overcome their Sin : Some live in secret Fraud and Robbery, and many in Drunkenness, in secret Fleishy Lusts, either self-Pollution or Fornication, and they know that for such things, the wrath of God cometh on the Children

E

of

of *Disobedience*; and yet the Rage of Appetite and Lust prevaileth, and they despair and Sin, and if God convert these Persons, the Sins which they now Live in, may possibly hereafter plunge their Souls into such Depths of Sorrow, in the Review, as may swallow them up. And when Men truly converted, yet dally with the Bait, and renew the wounds of their Consciences by their Lapses, it is no wonder if their Sorrows and Terrors are renewed. Grievous Sins have fastened so on the Consciences of many, as to cast them into incurable Melancholy and Distraction.

III. BUT among People fearing God, there is yet another Cause of Melancholy; and that is, *Ignorance* and mistakes in matters, which their Peace and Comforts are concerned in.

I. ONE is *Ignorance of the Tenor of the Gospel, or Covenant of Grace*. As some Libertines more dangerously mistake it, who tell Men that Christ hath repented and believed for them, and that they must no more question their Faith and Repentance, than they must question the Righteousness of Christ;

Christ; so many better Christians understand not, that the Gospel is Tidings of unspeakable Joy, to all that will believe; and that Christ and Life, are offered freely to them that will accept him; and that no Sins how great or many soever, are excepted from Pardon, to the Soul that unfeignedly turneth to God by Faith in Christ. And they seem not to understand the Condition of Forgiveness, which is true consent to the pardoning saving (Baptismal) Covenant.

2. AND many of them are mistaken about the use and Sorrow for Sin, and about the Nature of Hardness of Heart.

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p. 387.

WILL they say, If I were in Covenant with God, I should feel the Blessing of the Covenant within me; the hard Heart would be taken out of my Body, and a Heart of Flesh, a soft Heart would be given me: But I cannot weep one Tear for my Sins. I can think of the Blood of Christ, and of my Bloody Sins that caused it, and all will not wring one Tear from my Eyes. And therefore I have Cause to fear, that my Soul is destitute of the Life of Grace.

BUT first, as to a soft Heart, it consisteth in Two Things.

1. THAT the Will be perswadable, tractable and yielding to God, and pliable to his Will.

2. THAT the Affections or Passions be somewhat moved herewithal about Spiritual Things. Some degree more or less of the later, doth concur with the former; but it is the former, where in the Life of Grace doth lie, and the later is very *various* and *uncertain*, for a Man to try his Condition by. Many do much overlook the Scripture meaning of the Word *Hard-heartedness*. Mark it up and down concerning the *Israelites*, who are so often charged by *Moses*, *David*, *Isaiah*, *Jeremiah*, &c. to be Hard-hearted, or to harden their Hearts; or stiffen their Necks, and you will find, that the most usual meaning of the Holy Ghost, is this: They were an *untractable*, *disobedient*, *obstinate* People; or as the Greek Word in the New Testament signifieth, which we often Translate *unbelieving*, they were an *unperswadeable* People. They set light by Gods Commands, Promises

mises and severest Threatnings, and
 Judgments themselves. Nothing would
 move them to forsake their Sins, and
 obey the voice of God. *Hardness of*
Heart, is seldom put for *want of Tears*,
 and never at all for the *want of such*
Tears, where the Will is tractable and
 obedient. Examine your selves then
 according to this Rule. God offereth
 his Love in Christ, and Christ with all
 his Benefits to you: Are you willing
 to accept them? He commandeth you
 to worship him, and use his Ordinances
 and Love his People, and others;
 and to forsake your *known* Iniquities,
 so far that they may not have *Domi-*
nion over you. Are you willing to
 this? He commandeth you to take him
 for your God, and Christ for your
 Redeemer, and stick to him for better
 and worse, and never forsake him.
 Are you willing to do this? If you
 have stiff Rebellious Hearts, and *will*
not accept of Christ and Grace, and will
 rather let go *Christ* than the *World*, and
 will not be perswaded from your known
 Iniquities, but are loath to leave them,
 and love not to be reformed, and will
 not set upon those Duties as you are
 able, which God requireth, and you are
 fully convinced of, then are you hard-
 E 3 hearted.

hearted in the Scripture Sense. But if you are glad to have Christ with all your Hearts, upon the Terms that he is offered to you in the Gospel, and you do walk daily in the way of Duty as you can, and are willing to Pray, and willing to hear and wait on God in his Ordinances, and willing to have all God's Graces formed within you, and willing to let go your profitablest and Sweetest Sins, and it is your daily Desire, *O! that I could seek God, and do his Will more faithfully, zealously and pleasingly than I do! O! that I were rid of this Body of Sin! These carnal corrupt and worldly Inclinations, and that I was as holy as the best of Gods Saints on Earth!* And if when it comes to Practice, whether you should obey or no, tho' some Unwillingness to Duty, and Willingness to Sin be in you, you are offended at it, and the greater Bent of your Will is for God, and it is but the lesser which is towards Sin, and therefore the World and Flesh do not lead you Captive, and you live not wilfully in avoidable Sins, nor at all in gross Sin: I say if it be thus with you, then you have the Blessing of a soft Heart, a Heart of Flesh, a New Heart; for it is a willing obedient tractable Heart, opposed

opposed to Obstinacy in Sin, which Scripture calleth a Soft Heart.

AND then for the passionate Part, which consisteth in lively Feelings of Sin, Misery, Mercy, &c. and in weeping for Sin, I shall say but this,

1. MANY an unsanctified Person hath very much of it, who yet are desperately Hard-hearted Sinners. It dependeth far more on the *Temper of the Body*, than of the *Grace in the Soul*. Women usually can weep easily (and yet not all) and Children and Old Men. Some Complexions incline to it, and others not. Many can weep at a Passion Sermon, or at any moving Duty, and yet will not be perswaded to Obedience; these are *Hard-hearted Sinners for all their Tears*.

2. MANY a tender godly Person, cannot weep for Sin; partly through the *Temper of their Minds*, which are more *judicious and solid*, and less passionate, but mostly from the *Temper of their Bodies*, which dispose them not that way.

3. DEEPEST

3. DEEPEST Sorrows seldom cause *Tears*, but *deep Thoughts of Heart*: As greatest Joys seldom cause Laughter, but inward Pleasure. I will tell you how you shall know whose Heart is truly Sorrowful for Sin and tender: He that would be at the greatest Cost or Pains to be rid of Sin, or that he had not Sinned. You cannot weep for Sin; but you would give all that you have to be rid of Sin. You could wish when you dishonoured God by Sin, that you had spent that Time in Suffering rather; and if it were to do again on the same Terms and Inducements, you would not do it: Nay; you would live a Beggar contentedly, so you might fully please God, and never Sin against him, and are content to pinch your Flesh, and deny your Worldly Interest for the time to come, rather than wilfully disobey: This is a truly tender Heart. On the other Side, another can weep to think of his Sin; and yet if you should ask him, what wouldst thou give, or what wouldst thou Suffer, so thou hast not Sinned? or that thou mightest Sin no more? Alas! very little: For the next time that he is put to it, he will rather venture

ture on the Sin, than venture on a little Loss, or Danger, or Disgrace in the World, or deny the craving Flesh it's Pleasures.

This is a Hard-hearted Sinner. The more you would part with to be rid of Sin, or the greater Cost you would be at for that End, the more Repentance have you, and true Tenderness of Heart. If Men should go to Heaven according to their weeping, what Abundance of *Children* and *Women* would be there for one *Man*. I'll speak truly my own Case. This Doubt lay heavy many Years on my own Soul: When yet I would have given all that I had to be rid of Sin; but I could not weep a Tear for it. Nor could I weep for the Death, of my dearest Friends, when yet I would have bought their Lives, had it been Gods Will, at a dearer Rate, than many who could weep for them ten times as much. And since my Nature is decayed, and my Body languisheth in consuming Weakness, and my Head more moistned, and my Veins filled with flegmatick Blood, now I can weep: And yet I find never the more *Tender Heartedness* in my self, than before. 32 Dir. 422 to 427.

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p.906,907.

3. ABUNDANCE also are cast down by *Ignorance of themselves*, not knowing the *Sincerity* which God hath given them: Grace is weak in the best of us here, and little and *weak Grace*, is not very easily *perceived*, for it acteth weakly and inconstantly, and it is known but by it's Acts; and weak Grace, is always joined with too strong Corruption; and all Sin in Heart and Life, is contrary to Grace, and doth obscure it; and such Persons usually have too little Knowledge, and are too strange at Home, and unskilful in examining and watching their Hearts, and keeping it's Accounts. And how can any under all these Hinderances, yet keep any full Assurance of their own Sincerity; if with much ado they get some Assurances, neglect of Duty or Coldness in it, or yielding to Temptation, or inconstancy in close Obedience, will make them question all again, and ready to say it was all but Hypocrisie; and a sad and Melancholy Frame of Mind, is always apt to conclude the worst, and hardly brought to see any thing that is good, and tends to comfort.

4. AND in such a Case, there are too few, that know how to fetch Comfort from bare *Probabilites*, when they get not *Certainty*, much less from the meer *Offers* of Grace and Salvation, even when they cannot deny but they are willing to *accept* them; and if none should have Comfort but those that have *Assurance* of their *Sincerity* and *Salvation*, Despair would swallow up the Souls of most, even of true Believers. S. M. 277.

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p. 387.

A HORSE or Dog knoweth not how the Owners will use them; yet will they lovingly follow them, and trust them with their Lives without Fear, and Love to be in their Company; because they have found them kind to them, and have tried that they do them no Hurt, but Good: Yea, though they do sometime strike them, yet they find that they have their Food from them, and their Favour doth sustain them. Yea, Children have no certainty how their Parents will use them; and yet finding that they have always used them kindly, and expressed Love to them, tho' they whip them sometimes, yet are glad of their

their Company ; and can trust themselves in their Hands, without tormenting themselves with such Doubts as these : *I am uncertain how my Father or Mother will use me, whether they will wound me, or kill me, or turn me out of Doors, and let me perish.* Nature persuadeth us not to be too distrustful of those, who have always befriended us, and especially whose Nature is merciful and compassionate : Nor to be too suspicious of Evil, from them that have always done us good : Every Man knows that the good will do good, and the evil will do evil ; and accordingly we expect they should do to us. Naturally we all fear a Toad, a Serpent, an Adder, a Mad Dog, a wicked and Mad Man, a Cruel and Blood Thirsty Tyrant, and the Devil : But no one fears a Dove, a Lamb, a good Man, a merciful compassionate Governour, except only Rebels or notorious Offenders, who know he is bound in Justice, to destroy or punish them. And none should fear distrustfully the wrath of a Gracious God, but they who will not submit to his Mercy, and will not have Christ to reign over them, and therefore may know that he is bound in Justice, if they come not in, to destroy them : But for those who

who are Obedient, and Reformed, and are troubled that they are no better, and beg of God to make them better, and have no Sin, but what they would be glad to be rid of, may at least see a strong Probability, that it shall go well with them. And this they should make use of and fetch Comfort from 32 Dir. 175, 176.

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p. 871.

5. AND *Ignorance of other Men*, increaseth the Fears and Sorrows of some: They think by our Preaching and Writing, that we are much better than we are: And then they think that they are graceless, because they come short of our supposed Measures; whereas if they dwelt with us and saw our Failings, or knew us as well as we know our selves; or saw all our sinful Thoughts and vicious Dispositions Written in our Foreheads, they would be cured of this Error.

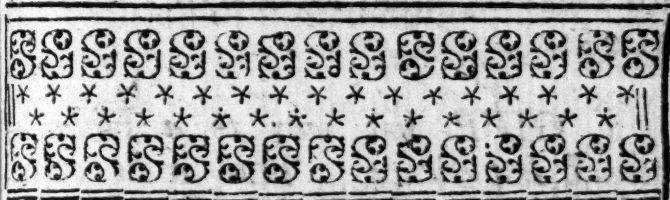
6. AND *unskilful Teachers*, do cause the Griefs and Perplexities of many. Some cannot open to them clearly the Tenor of the Covenant of Grace; some are themselves unacquainted with any Spiritual Heavenly Consolations; and many have no Experience of any in-
F ward

ward Holiness, and Renewal by the Holy Ghost, and know not what *Sincerity* is, nor wherein a Saint doth differ from an ungodly Sinner. As wicked Deceivers make good and bad to differ but a little; if not the best to be taken for the *worst*; so some unskilful Teachers do place sincerity in such Things, as are not so much as Duty, as the Papists in their manifold Inventions and Superstitions, and many Sects in their unsound Opinions. S. M.

Vol. IV. 277, 278.
 837, 838.



CHAP.



C H A P. IV.

Directions to the Melancholy.

WHEN the Disease is gone very far, Directions to the Melancholy Persons themselves are vain, because they have not Reason and Free-will to Practice them: But it is their Friends about them, that must have the Directions. But because with the most of them and at first, there is some Power of Reason left, I shall give the following Directions for the use of
 Vol. II.
 such. p. 230.

DIR. I. *Take heed of Worldly Cares and Sorrows, and Discontents: Set not so much by earthly Things as to enable them to disquiet you: But learn to cast your Cares on God. You can have less Peace in an Affliction which cometh by*
 F 2 such

such a carnal Sinful means. It's much more safe to be distracted with Cares for Heaven, than for Earth. C. D. p. I. 264.

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p. 251.

I. *GIVE* not way to a *Habir* of *peevish Impatience*. Tho' it is carnal Love to somewhat more than to God and Glory which is the damning Sin, yet *Impatience* must not pass for Innocence. Did you not reckon upon Sufferings and of bearing the Cross, when you first gave up your selves to Christ, and do you think it strange when Afflictions come upon you? Look for them and make it your daily Study, to prepare for any Trial that God may bring upon you, and then it will not surprize you and overwhelm you. Prepare for the Loss of Children and Friends; for the Loss of Goods, and for Poverty or want; prepare for Slanders, Injuries, or Prisons; for Sicknefs, Pain and Death: It is your unpreparedness that maketh it seem unsufferable.

AND remember that it is but a vile Body that suffereth, which you always knew must suffer Death and rot to Dust; and whoever is the Instrument of your Sufferings, it is God who trieth you

you by them, and when you think you are only displeased with Men, you are not guiltless of murmuring against God, or else his over ruling Hand would perswade you to submissive Patience.

ESPECIALLY make Conscience of keeping from a settled *Discontent* of Mind : Have you not yet much better than you deserve ? And do you forget how many Years you have enjoyed undeserved Mercy ? Discontent is a continued Resistance of Gods disposing Will, that I say not some Rebellion against it. Your own Wills rise up against the Will of God. It is Atheistical to think that your Sufferings are not by his Providence ; and dare you repine against God and continue in such Repining ? To whom else doth it belong to dispose of you and all the World ? And when you feel *distracting Cares* for your Deliverances, remember that this is not *trusting* God. Care for your own Duty, and Obey his Commands, but leave it to him what you shall have. Tormenting Care doth but add to your Afflictions. It is a great Mercy of God, that he forbiddeth you these Cares and promiseth to care for you. Your Saviour himself hath

F 2

largely,

largely, tho' gently reprehended them, *Mat. 6.* and told you how sinful and unprofitable they are, and that your Father knoweth what you need; and if he deny it you, it is for just Cause; and if it be to correct you, it is yet to profit you; and if you submit to him and accept his Gift, he will give you much better than he taketh from you, even Christ and Everlasting Life.

2. SET your selves more diligently than ever, to overcome the inordinate Love of *the World*. It will be an happy use of all your Troubles, if you can follow them up to the Fountain, and find out what it is, that you cannot bear the want or Loss of, and consequently what it is, that you over-love. God is very jealous even when he loveth, against every Idol that is loved too much, and with any of that Love which is due to him, and if he take them all away, and tear them out of our Hands and Hearts, he is merciful as well as Just. I speak this not to those who are troubled only for want of more Faith and Holiness and Communion with God and Assurance of Salvation: These Troubles might give them much Comfort, if they understood aright
from

from whence they come, and what they signifie. For as impatient Trouble under wordly Crosses, doth prove that a Man loveth the World too much, so impatient Trouble for want of more Holiness and Communion with God, doth shew that such are Lovers of Holiness and of God. Love goeth before Desire and Grief. That which Men Love, they delight in if they have it, and mourn for want of it, and desire to obtain it. The Will is the Love, and no Man is troubled for want of that which he would not have.

BUT the commonest Cause of passionate Melancholy, is at first some worldly *Discontent* and *Care*; either Wants or Crosses, or the Fear of Suffering, or the Unsuitableness and Provocation of some related to them, or Disgrace and Contempt, do cast many into passionate Discontent, and Self-Will, cannot bear the Denial of something which they would have, and then when the Discontent hath muddied a Mans Mind, Temptations about his Soul do come in afterwards, and that which began only with worldly Crosses, doth after seem to be all about Religion,

on, Conscience or meerly for Sin or
 Vol. IV. want of Grace. S. M. 279, 280.
 p. 338.

HOW oft have I seen that of the
 Apostle, 2 Cor. 7. 10. verified *the Sor-
 row of the World worketh Death.* How
 many even Godly People have I known,
 who through Crosses in Children or
 Friends, or Losses in their Estates, or
 Wrongs from Men, or Perplexities
 which through some unadvisedness they
 were cast into, &c. have fallen into
 Mortal Diseases, or into such a fixed
 Melancholy, that some of them have
 gone besides themselves, and others have
 lived in Fears and Doubts ever after,
 by the Removal of the Disquietness to
 their Consciences? How sad a Thing
 is it, that we should thus add to our
 own Afflictions? And the heavier we
 judge the Burden, the more we lay on,
 as if God had not done enough, or
 would not sufficiently afflict us. We
 may more comfortably bear that which
 God layeth on us, than that which we
 more immediately lay upon our selves.
 Crosses are not great or small according
 to the Bulk of the matter, but according
 chiefly to the Mind of the Sufferer: Or
 else how could Holy Men rejoyce in
 Tribulation, and be exceeding glad that
 they

they are accounted worthy to Suffer for Christ. Reproaches, Wrongs, Losses, are all *without us*. Unless we open them the Door wilfully our selves, they cannot come into the Heart. God hath not put the Joy or Grief of our Hearts in any other Mans Power, but in our own. It is we therefore who do our selves the greatest Mischief. God afflicts our Bodies, or Men wrong us in our State or Name (a small Hurt if it go no farther) And therefore we will afflict our Souls! But a sadder thing yet it is to consider that Men fearing God, should so highly value the things of the World. They who in their Covenants with Christ are engag'd to renounce the World, the Flesh and the Devil: They who have taken God in Christ for their Portion, for their all; and have resigned themselves and all that they have, to Christs Dispose! whose very Business in this World and their Christian Life, consisteth so much in resisting the Devil, mortifying the Flesh, and overcoming the World: And it is Gods Business in his inward Works of Grace and outward Teachings and Sharp Afflictions, and Examples of others, to convince them of the Vanity and Vexation of the World,

World, and throughly to wean them from it: And yet that it should be so high in their Estimation, and sit so close to their Hearts, that they cannot bear the Loss of it without such Discontent, Disquiet and Distraction of Mind: Yea, tho' when all is gone, they have their God left them, they have their Christ still whom they took for their Treasurer, they have Opportunities for their Souls, they have the sure Promise of Glory, yea, and a Promise that all things shall work together for their good: Yea, and that for one thing which is taken from them, they have yet an hundred Mercies remaining; that yet even Believers should have so much Unbelief: And have their Faith to seek, when they should use it, and live by it! And that God should seem so small in their Eyes, as not to satisfie or quiet them, unless they have the World with him; and that the World should seem so amiable, when God hath done so much to bring it into Contempt. 32

Dir. 13, 14, 15, 16.

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p. 848.

3. IF you are not satisfied that God and Christ and Heaven, are enough for you as matter of Felicity and full Content, Study the Case better, and you may

may be convinced : Learn better your Catechism and the Principles of Religion, and then you will learn to lay up a Treasure in Heaven, and not on Earth; and to know that it's best to be with Christ, and that Death which blasteth all the Glory of the World, and equalleth the Rich and the Poor, is the common Door to Heaven or Hell : And then Conscience will not ask you whether you have lived in Pleasure, or in Pain, in Riches or in want ; but whether you have lived to God or to the Flesh ; for Heaven or for Earth, and what hath had the Preheminence in your Hearts and Lives. If there be shame in Heaven, you will be ashamed when you are there, that you whined and murmured for want of any thing that the Flesh desired upon Earth, and went thither grieving because your Bodies suffered here. Study more to live by Faith and Hope on the unseen promised Glory with Christ, and you will patiently endure any Sufferings in the way.

4. AND Study better how great a Sin it is to set our own Wills and Desires, in a Discontented Opposition, to the Wisdom, Will and Providence of

of God; and to make our Wills instead of his, as Gods to our selves. Doth not a murmuring Heart secretly accuse God? All Accusation of God hath some Degree of Blasphemy in it: For the Accuser supposeth that somewhat of God is to be blamed; and if you dare not open your Mouths to accuse him, let not the Repinings of your Hearts accuse him: Know how much of Religion and Holiness, consisteth in bringing this Rebellious Self-Will to a full Resignation, Submission and Conformity, to the Will of God. Till you can rest in Gods Will, you will never have Rest. S. M. 281.

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THERE you may have full and durable Content: For his Will is always for Good, and therefore hath nothing that should Cause your Discontent. His Will is still the same and unchangeable; and therefore will not disquiet you by mutations. He knows the End at the Beginning, and sets you upon nothing, but what he is sure will Comfort you at last. It belongeth to *his Will*, and not to *yours*, to dispose of you and all your Affairs. And therefore there is all the Reason in the World, that Gods Will should be se-

up, and in it you should rest your selves content, and that Self-Will should be denied as the Disturber of your quietness. S. D. 94.

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p. 369ⁱ

YOU are unmeet to be the choosers of your own Condition. You foresee not what that Person or Thing or Place, will prove to you, which you so eagerly desire: For ought you know it may be your undoing, or the greatest Misery that ever befall you, many a one hath cried with *Rachel*, *Gen. 30. 1.* Give me Children, or else I Die, that have Died by the Wickedness and Unkindness of their Children. Many a one hath been violent in their desires of a *Husband* or a *Wife*, that afterwards have broken their Hearts, or proved a greater Affliction to them, than any Enemy they had in the World. Many a one hath been eager for *Riches* and *Prosperity* and *Preferment*, that hath been ensnared by them, to the Damnation of his Soul. It is *Flesh* and *Self*, that is the eager desirer, of Things that are against the Will of God, and nothing is so blind and partial, as *Self* and *Flesh*. You think not your Child, a competent Judge of what is best for him, and make not *his desires*, but your

G

own

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own Understanding, the Guide and Rule of your Dealings with him, or Disposals of him. And you are no fitter choosers for your selves in Comparison of God, than your Child is in Comparison of you. C. D. part 1 279.

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p. 839.

5. AND Study well how great a Duty it is, wholly to *trust* God, and our Blessed Redeemer, both with Soul and Body and all we have. Is not infinite Power, Wisdom and Goodness to be trusted? S. M. 281. Doth God support the Heavens and the Earth and the whole Creation? And yet cannot you rely upon him? Is he not *wise* enough to be trusted with the Conduct and Disposal of you? Is he not *good* and *gracious* enough to be trusted with your Life, Estate and Name and Welfare? Is he not *great* and *powerful* enough, to be trusted against the greatest Danger or Difficulties or Opposition, that ever can befall you? Is he not *true* and *faithful* enough to be trusted, when ever Improbabilities may arise before you? Who ever trusted him in vain or were ever deceived by him? And not his Son, and Spirit and Covenant and Oath, sufficient Pledges of his

Love

Love for your security? C. D. p. 1. Vol. I.

134. Whatever he will be to thee^{p. 129.}

Ungodly, I am sure that he will not cast
off the Soul that *loveth him*, and would
fain be fully conformed to his Will.

It cannot be, that he should spurn at
them that are humbled at his Feet, and
long and pray, and seek and mourn,
after nothing more than his Grace and
Love. C. D. 67.

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p. 164.

O! that you knew what a Mercy
and Comfort it is, for God to make it
your Duty, to trust him. If he had
made you no promise, this is equal to
a promise; if he doth bid you *trust him*,
you may be sure he will not deceive
your trust. If a faithful Friend that is
able to relieve you, do but bid you trust
him for your relief, you will not think
that he will deceive you. Alas! I have
Friends who durst trust me with their
Estates and Lives and Souls, if they were
in my Power, and would not fear that
I would destroy or hurt them, that
yet cannot trust the God of infinite
Goodness with them, tho' he doth
command them to trust him, and pro-
mise that he will never fail them, nor
forsake them. It is the refuge of my
Soul, that quieteth me in my Fears

that God my Father and Redeemer, hath commanded me to trust him with my Body, my Health, my Liberty, my Estate; and when Eternity seemeth strange and dreadful to me, that he bids me trust him with my departing Soul. Heaven and Earth (as was said before) are upheld and maintain'd by him, and shall I distrust him?

Obj. *BUT* *it is none but his Children that he will save.*

Ans. True: And all are his Children, that are truly willing to obey and please him: If you are *truly willing* to be *Holy*, and to *obey* his commanding Will, in a *godly righteous and sober Life*, you may *boldly rest* in his *disposing Will*, and *rejoyce* in his *rewarding and accepting Will*, for he will *pardon* all our *Infirmities*, through the *Merits and Intercession of Christ*. S. M. 282.

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Obj. *BUT* *how can I be a Child of God, and have not the Spirit of Adoption.*

Ans. BY the Spirit of Adoption is meant,

I. THAT

1. THAT Spirit, or those qualifications and workings in their Souls, which by the Gospel God giveth only to his Sons. 2. And which raise in us some such Child-like Affections to God, enclining us in all our wants to run to him in Prayer as to a Father, and to make our moan to him and open our Grievs, and cry for Redress, and look to him and depend on him as a Child on the Father.

THIS Spirit of Adoption you may have, and yet not be certain of Gods special Love to you. The Knowledge only of his general Goodness and Mercy may be a means to raise in you true Child-like Affections. You may know God to have Fatherly Inclinations to you, and yet doubt whether he will use you as a Child, for want of Assurance of your own Sincerity. And you may hope God is your Father, when yet you may apprehend him to be a displeased angry Father, and so he may be more your Terror, than your Comfort. Are you not ready in most of your Fears, and Doubts and Troubles, to go to God before all other for Relief? And doth not your Heart sigh and groan

to him when you can scarcely speak? Doth not your troubled Spirit there find it's first vent! And say *Lord kill me not: forsake me not: my Life is in thy Hands: O soften this hard Heart, and make this carnal Mind more Spiritual! O be not such a stranger to my Soul. Wo to me that I am so Ignorant of thee! So disaffected to thee! So backward and disinclined to Holy Communion with thee! Wo to me that I can take no more Pleasure in thee, and am so mindless and disregardful of thee! O that thou wouldst stir up in me more lively desires and workings of my Soul towards thee! And suffer me not to be at such a distance from thee. Are not such as these the Breathings of the Spirit! Why these are Child-like Breathing after God: This is Crying Abba, Father. This is the work of the Spirit of Adoption, even when you fear, God will cast you off.* 32 Dir.

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p. 286, 857. 71, 72, 73.

Direct. 2. *SEE that no Error in Religion, be the cause of your distress; especially understand well the Covenant of Grace, and the Riches of Mercy manifested in Christ. Among others it will*

be useful to you to understand these following Truths.

I. THAT our Thoughts of the infinite Goodness of God, should bear proportion with our Thoughts concerning his infinite *Power* and *Wisdom*. Vol. I. C. D. p. 1. 264. As it is Blasphemy p. 250. to limit his *Power*, so it is to limit his *Goodness*. 32 Dir. 18. The fixed Ap- Vol. II. prehensions of this, would cause fixed p. 848: Apprehensions of the Probability of Happiness, as long as you are willing to be happy in Gods way. For Reason will tell you that he who is Love it Self, and whose *Goodness* is equal to his *Almightiness*, and who hath Sworn that he hath *no pleasure in the Death of a Sinner*, but rather that he repent and Live, will not destroy a poor Soul that lieth in submission at his Feet, and is so far from resolved Rebellion against him, that it grieveth that it is no better, and can please him no more.

HOWEVER, those right Apprehensions of God, would overcome those Terrors, which are raised only by false Apprehensions of him. And doubtless a very great part of Mens causeless Troubles, are raised from such misapprehensions of God.

God. For Satan knoweth that if he can bring you to think of God, as a cruel Tyrant and Blood-Thirsty Man-Hater, then he can drive you from him in Terror, and turn all your Love and cheerful Obedience, into Hatred and Slavish Fear. *ib.* 22, 23.

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p. 849.

IF Gods *Goodness* and *Love* were conceived of by Man, in any proportion to his *Greatness* and *Power*, we could never so easily suspect his kindness, nor fear that he will damn those who unfeignedly desire to please him; nor should we flee from him, as from an hurtful Enemy, but long to be nearer him in Holy Communion, as we desire the Company of our wisest dearest Friends; nor should we be so distrustful of him, as if he were no security to us from our Dangers; but the Name of the Lord will be our strong Tower, to which when flee we should believe that we are safe, and our Trust in God would be the quieting of our Tormenting Cares and Fears. *O. P.* 152, 153.

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p. 828.

AND therefore do not only get, but labour also to fix deep in your Understandings, the highest Thoughts of Gods
Goodness

Goodness and *Graciousness* that possibly you can raise; for when they are at the highest, they come short ten thousand fold. 32 *Dir.* 22, 23.

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p. 849.

2. THAT the Mercy of God, hath provided for all Mankind so sufficient a Saviour, that no Sinner shall perish, for want of a sufficient satisfaction made for his Sins by Christ, nor is it made the condition of any Mans Salvation, or Pardon that he satisfie for his own Sins.

3. THAT Christ hath in his Gospel Covenant which is an Act of Oblivion; made over himself with Pardon and Salvation, to all that will penitently and believingly accept the Offer. And that none Perish who hear the Gospel, but the final obstinate refusers of Christ and Life.

4. THAT he who so far believeth the Truth of the Gospel, as to consent to the Covenant of Grace, even that God the Father be his reconciled Father and Christ his Saviour, and the Holy Ghost his Sanctifier, hath true saving Faith and Right, to the Blessing of the Covenant. C. D. p. 264.

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p. 250.
as

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as there is a Deed of Gift of free Pardon and Salvation, to all on Condition of penitent Belief and Acceptance, which is procured and given by Christ, and contained in the Gospel; so the condition of this promise, consisteth in Will or Acceptance of Christ and Life, as offered in the Gospel. In Gods Account the Will is the Man, and he is a true Believer and hath Part in Christ that is truly willing of him to the Ends of his Office. *ib.* 297.

THO' true Faith do of it's own Nature, tend to the Peace and quietness of the Believer, yea, and to fill his Soul with Joy; yet it doth not always quiet it: But it always *consenteth to the Baptismal Covenant, which maketh us Christians, and so far trusteth Christ for Pardon, Grace and Glory, as to cast our Souls and Hopes upon him, and to forsake all other trust and Hopes, rather than to forsake him.* As I have oft said, If a Prince say to a Beggar, go out of thy own Country with me in this Ship, and trust me to convey thee to Mexico or China, and I will make thee a Lord or Prince, if he venture and go with him, tho' he trembles with Fear at every Knave or Pirate in the Voyage, he
truly

truly trusteth him, and shall speed accordingly : If a Physician say, trust me and take my Medicine, and I undertake to Cure you ; if the Patient take his Medicine, he shall be cured, tho' he tremble with Fear and doubt of the Success : He trusteth him practically, if he cast his hope upon him, tho' with Fear. That Faith which will cause us to consent Venture, and follow or obey Christ, preferring Heaven whatever we lose by it, is saving Faith, whatever Doubts, Fears or Disquietment remain. If this were better understood, timorous and dark or Melancholy Christians (who know there is none but Christ to trust, and therefore resolve to be ruled by him) would not so ordinarily think they have no true Faith, because it doth not cast out all their Doubts and Fears and quiet and comfort them. vol. III.
O. P. 150, 151. p. 948.

5. THAT the Day of Grace is so far commensurate or equal to our Life time, that whosoever truly repenteth and consenteth to the Covenant of Grace before his Death, is certainly pardoned and in a State of Life : And that it is every Mans Duty so to do, that

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that Pardon may be theirs. C. D. p.
I. 264.

Obj. *BUT* do not some Divines say, that some Mens Day of Grace is sooner past, and God hath forsaken them, and it is too late, because they come not in time.

Ans. *THEY* who understand what they say, must say but this : That this Word (*the Day of Grace*) hath divers Senses.

1. PROPERLY the Day of Grace is meant,

THE time in which according to the Tenor of the Gospel, God will pardon and accept those that repent. And in this Sense the *the time of Life* is the time of Grace : Whenever a Sinner repenteth and is converted he is pardoned.

2. SOMETIMES by the (*Day of Grace*) is meant the time in which the Day of Grace is continued to a Nation or a Person : And thus it is true, that the Day of Grace is quicklier past with some Countries than others : That is, God sometimes

Sometimes taketh away the Preachers of the Gospel, from a People that reject them, and so by Preaching *offereth them* his Grace no more. No Man in his Wits can think *this Day of Grace* is past with him, while Christ is offered him, or while there is a Bible or Preacher or Christian about him.

3. SOMETIME by (the Day of Grace) is meant *the certain Time which we are sure of as our own*. And so it is only the present Minute, that is the *time of Grace*: That is, we cannot before-hand be sure of another Minute; but yet the next Minute when it is come, is as much the *time of Grace* as the former was.

4. SOMETIME by the Day of Grace, is meant the *Time which God actually worketh, and giveth Grace*; and that is no more than the *Day of our Conversion*. And in this Sense to have the Day of Grace past, is a Happiness and Comfort, that is, that the Day is past, in which we were *converted*.

5. AND sometime by the Day of Grace is meant, that *Day in which God*
H *moveth*

moveth the Hearts of the impenitent more strongly towards Conversion, than formerly he did; and this is that which Divines mean, when they talk of the Day of Grace being past with Men before their Death: That is, tho' such have never a Day of effectual Grace, yet their motions were stronger towards it, then hereafter they shall be, and they were fairer for Conversion than after, when they are gone farther from it. This is true, and this is all: And what is this to a Soul that is willing to come in, and ignorantly questioneth whether he shall be accepted, because the Day of Grace is past. Ib. 298.

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IF your Day of Grace is past, where had you the Grace of Repentance? How came you by that Grace of Holy Desires? Who made you willing to have Christ for your Lord and Saviour? So that you had rather have him and God's Favour and a holy Heart and Life, than all the Glory of the World. How came you to desire, that you were such as God would have you to be? and to desire that all your Sins were dead, and might never live in you more? And that you were able to love God and delight in him

him, and please him, even to Perfection? And that you are so troubled that you cannot do it? Are these Signs that your Day of Grace is over? Doth Gods Spirit *breath* out Groans after Christ and Grace within you? And yet is the Day of Grace over? Nay, what if you had no Grace? Do you not hear God daily offering you Christ and Grace? Doth he not intreat and beseech you to be reconciled to him? And do you not feel some *Unquietness* in your sinful Condition? And some motions and strivings at your Heart to *get out of it*. These continued Offers of Grace and strivings of the Spirit of Christ with your Hearts, do shew that God hath not quite forsaken you; and that your Day of Grace and Visitation is not past. 32 *Dir.* 462, Vol. II. 463. p. 912.

6. THAT Satans Temptations are none of our Sins, but only your yielding to them.

7. THAT the Effects of natural Sicknes or Diseasedness, is not in it self a Sin. C. D. p. 1. 264.

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p. 250.

H 2 GOD

GOD pitieth his Childrens Frowardness, especially when necessitated naturally by Diseases . And he that pardoned pievish *Jonas*, that said, *I do well to be angry to the Death* ; and complaining *Job* ; and excused his sleepy Disciples, with *the Spirit is willing, but the Flesh is weak* ; will not condemn an upright Soul, for the effect of a Feverish Deliration, or a Melancholy, that overcomes his Natural Power of Resistance. G. G. V. 46,

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p 839.

8. THAT these are the smallest Sins (formally) and least like to condemn us, which we are most unwilling of, and are least in love or liking of.

9. THAT no Sin shall condemn us which we *bate* more than *love*, and which we would rather leave and be delivered from, than keep : For this is true Repentance.

10. THAT he is truly sanctified, who had rather be perfect in Holiness of Heart and Life, in loving God and living by Faith, than to have the greatest Pleasures Riches or Honours of the

the World; taking in the means also by which both are attained.

11. THAT he who hath this Grace and Desire, may know that he is Elect; and the making of our Calling sure, by our *consenting* to the Holy Covenant, is the making of our Election sure.

12. THAT the same thing which is a great Duty to others, may be no Duty to one who by Bodily Distempers, (as Fevers, Phrensies, Melancholy) is unable to perform it.

Direct. 3. *Meditation is no Duty at all for a Melancholy Person, except some few that are able to bear a diverting Meditation, which must be of something farthest from the matter which troubleth them: Or except it be short Meditations, like ejaculatory Prayers.* A set and serious Meditation, will but confound you, and disturb you, and disable you to other Duties. If a Man hath a broken Leg, he must not go on it, till it's knit, lest all the Body fare the worse. It is your *thinking Faculty*, or your *Imagination* which is the broken pained Part; and therefore you must not use it, about the things that trouble

you. Perhaps you'll say, That this is to be prophane and forget God, and your Soul, and let the Tempter have his Will. But I answer; No: It is but to forbear that which you cannot do at present, that by doing *other things which you can do*, you may come again to do this which you *now cannot do*: It is but to forbear attempting that, which will but make you less able to do all other Duties. And at present you may conduct the Affairs of your Soul by Holy Reason: I perswade you not from *Repenting or Believing*, but from *set and long and deep Meditations*, which will but hurt you.

Direct. 4. *BE not too long in any secret Duty, which you find you are not able to bear*: Prayer it self when you are *unable*, must be performed but as you can. Short Confessions and Requests to God, must serve instead of longer secret Prayers; when you are *unable* to do more. If *Sickness* may excuse a Man for being thort, where Nature will not hold out, the Case is the same here, in the Sickness of the Brain and Spirits. God hath appointed no means to do you Hurt.

Direct

Direct. 5. *WHERE* you find your selves unable for a secret Duty, struggle not too hard with your selves, but go that Pace that you are able to go quietly. For as every striving doth not enable you but vex you, and make Duty wearisom to you, and disable you more by increasing your Disease: Like an Ox that draweth unquietly, and a Horse that chafeth himself, that quickly tireth. Preserve your willingness to Duty, and avoid that which makes it grievous to you. As to a Sick Stomach, it is not eating much, but digesting well that tends to Health; and little must be eaten, when much cannot be digested: So it is here in Case of your Meditations and secret Prayers.

Direct. 6. *BE* most in those Duties which you are best able to bear: Which with most is Prayer with others, Hearing and good Discourse. As a Sick Man whose Stomach is against other Meats, must Eat of that which he can Eat of. And God hath provided variety of Meats, that one may do the Work, when the other are wanting. C. D. Vol. I. Part I. 265. p. 250, 251.

THEY

THEY who are not able to be much in solitary Thoughtfulness, without Confusions and distracting suggestions, and hurrying vexatious Thoughts, must set themselves for the most part to those Duties, which are to be done in Company by the help of others; and must be very little in solitary Duties: For to them whose natural Faculties are so weak, it is no Duty, as being *no means* to do them the desired good; but while they strive to do that which they are naturally unable to endure, they will but confound and distract themselves, and make themselves unable for those other Duties, which yet they are not utterly unfit for. To such Persons therefore instead of much Time in secret Thoughtfulness, it must suffice that they be brief in secret Prayer, and take up with such occasional abrupt Meditations, as they are capable of, and that they be the more in Reading, hearing Conferences, and Praying and Praising God with others.

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P. 764.

D. L. 378, 379,

DO not misunderstand me: In Cases of *absolute necessity*, I say again, you must strive to do it, what ever come of it. If you are backward to *believe*,
to

to *repent*, to *love God* and your *Neighbour*, to *live soberly, righteously* and *godly, to pray at all*; here you must strive, and not excuse it by any *Backwardness*; for it is that which must needs be done, or you are lost.

BUT a Man that *cannot read*, may be saved without his *Reading*, as a Man in Prison or Sicknes, may be saved without *bearing* the Word, and without the Church Communion of Saints: And so a Man disabled by Melancholy, may be saved by shorter Thoughts and Ejaculations, without set and long Meditations, and secret Prayers: And other Duties which he is able for, will supply the want of these.

Direct. 7. *AVOID all unnecessary Solitariness, and be as much as possible in honest cheerful Company.* You have need of others, and are not sufficient for your selves: And God will use and honour others as his hands, to deliver us his Blessings. Solitariness is to those that are fit for it, an excellent Season for Meditation and converse with God and with our Hearts: But to you it is the Season of Temptation and Danger.

H

If Satan tempted Christ himself, when he had him *Fasting* and solitary in a Wilderness, much more will he take this as his Opportunity against you. Solitude is the Season of *Musings* and *Thoughtfulness*, which are the things you must flee from, if you would not be deprived of all. C. D. Part I. 264, 265.

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NOT that I would have you as the foolish Sinners of the World do, to drink away *Melancholy*, and keep Company with sensual vain and unprofitable Persons, that will draw you deeper into Sin, and so make your Wound greater instead of Healing it, and multiply your Troubles when you are forced to look back on your sinful loss of Time : But keep Company with the more cheerful Sort of the Godly. There is no Mirth like the *Mirth* of *Believers*, which *Faith* doth fetch from the Blood of Christ, and from the promises of the Word, and from experience of Mercy, and from the serious fore-apprehensions of our Everlasting Blessedness. Converse with Men of strongest Faith, that have this heavenly Mirth, and can speak experimentally of the Joy of the Holy Ghost ; and these will be

a great Help to the reviving of your Spirits, and changing your Melancholy Habit so far as without a Physician it may be expected. Yet sometimes it may not be amiss to confer with some that are in your own Case, that you may see that your Condition is not singular. For Melancholy People in such Distresses are ready to think, that never any was in the Case that they are in, or at least never any that were truly godly : When you hear People of the most upright Lives, and that truly fear God, to have the same complaints as you have your selves, it may give you hopes that it is not so bad as you before did imagine. *Vol. II.* 22 *Dir. II, p. 877, 848.*

12.
Direct. 8. WHEN Blasphemous or disturbing Thoughts look in or fruitless Musings ; presently meet them, and use that Authority of Reason, which is left you to cast them and command them out. If you have not lost it, Reason and the Will have a command over the Thoughts, as well as over the Tongue, or Hands or Feet. And as you would be ashamed to run up and down, or fight with your Hands and say, I cannot help it : So should you be ashamed to
let

let your Thoughts run at random on
on hurtful Things, *and say I cannot
help it*: Do you do the best you can to
help it? Cannot you bid them be gone?
Cannot you turn your Thoughts to
something else? Or cannot you rouse
up your self and shake them off? Some
by casting a little cold Water in their
own Faces, or bidding another do it,
can rouse them from Melancholy mu-
nings as from Sleep. C. D. Part 1.
265.

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OR if you can no otherwise command
and turn away your Thoughts, rise up
and go into some Company, or to some
Employment which will divert you,
and take them up. Tell me what you
would do, if you heard a Scold in the
Street reviling you, or heard an Atheist
talk against God, would you stand still
to hear them, or would you talk it out
again with them, or rather go from
them, and *disdain* to hear them, or
debate the Case with such as they. Do
you the like in your Case: When Satan
casts in ugly or despairing or murmur-
ing Thoughts, go away from them to
some other Thoughts or Business. If
you cannot do this of your self, tell
your Friend when the Temptation cometh,
and

and it is his Duty who hath the Cure of you, to divert you with some other Talk, or Works, or force you into diverting Company. Yet be not too much troubled at the Temptation, for trouble of Mind doth keep the evil matter in your Memory, and so increase it, as Pain of a Sore draws the Blood and Spirits to the Place. And this is the design of Satan, to give you *troubling Thoughts*, and then to cause more by being troubled at those, and so for one thought and Trouble to cause another, and so on as Waves in the Sea, do follow one another. S. M. 292, Vol. IV. 1
293. p. 843.

Direct. 9. *WHEN you do think of any Holy Things, let it be of the best Things; of God and Grace and Christ and Heaven: Or of your Brethren or the Church; and carry all your Meditations outward; but be sure that you pore not on your selves, and spend not your Thoughts upon your Thoughts.* As we have need to call the Thoughts of careless Sinners *inwards*, and turn them from the Creature and Sin upon themselves; so we have need to call the Thoughts of Self-perplexing Melancholy Persons *outwards*: For it is their Disease to be still
I grinding

grinding upon themselves. Remember that it is a far higher, nobler and sweeter Work to think of God and Christ and Heaven, than of such Worms as we our selves are. When we go up to God, we go to Love and Light and Liberty: But when we look down into our selves, we look into a Dungeon, a Prison, a Wilderness, a Place of Darkness, Horror, Filthiness, Misery and Confusion. Therefore such Thoughts (tho' needful so far as without them our Repentance and due Watchfulness cannot be maintained yet) are grievous ignoble, yea, and barren, in Comparison of our Thoughts of God. When you are pouring on your own Hearts, to search whether the Love of God be there or no, it were wiser to be thinking of the infinite *Amiability* of God, and that will cause it, whether it were there before or not. So instead of poring on your Hearts, to know whether they are set on Heaven, lift up your Thoughts to Heaven, and think of it's Glory, and that will raise them thither, and give you and shew you that which you were searching for. Bestow that Time in planting Holy Desires in the Garden of your Hearts, which you bestow in puzzling your selves

selves in searching whether it be there already. We are such dark confused things, that the sight of our selves is enough to raise a loathing and horror in our Minds, and make them Melancholy: But in God and Glory, there is nothing to discourage our Thoughts, but all to delight them, if Satan doth not misrepresent him to us.

Direct. 10. **OVERLOOK** not the Love, which God hath shewed us in the wonderful Incarnation, Office, Death, Resurrection, Ascension and Reign of our Redeemer: But steep your Thoughts most in these wonders of Mercy proposed by God, to be the chief matter of your Thoughts. You should in Reason lay out many Thoughts of Christ and Grace, for one that you lay out on your Sin and Misery. God requireth you to see your Sin and Misery, but so much as tendeth to magnifie the Remedy, and cause you to accept it. Never think of Sin and Hell alone; but as the way to the Thoughts of Christ and Grace. This is the Duty even of the worst. Are your Sins ever before you? Why is not pardoning Grace in Christ before you? Why is not the Redeemer also before you? C. D. Part 1. 265.

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p. 251.

THO' they there can no more be said of the gracious Nature of the Son, than of the Fathers, even that his *Goodness* is *infinite*; yet in the gracious Nature, Disposition and Office of the Mediator Jesus Christ. You will see Goodness and Mercy in it's Condescension and *nearer* to you, than in the Divine Nature alone. Our Thoughts of God, are necessarily more strange, because of our infinite distance from the Godhead; and therefore our Apprehensions of Gods Goodness, will be less *working*, because less *familiar*. But in Christ, God is come down into our Nature, and so infinite Goodness and Mercy is incarnate. The Man Christ Jesus, is able to save to the utmost, all that come to God by him. 2. Herein we see the Will of God putting forth it self for our help, in the most astonishing way that could be imagined. Here is more than merely a gracious Inclination. It's an *Office* of saving and shewing Mercy also that Christ hath undertaken, even to seek and save that which was lost: To bring home straying Souls to God: To be the great Peace-maker between God and Man; to reconcile God to Man, and Man to God; and so to be

the Head and Husband of his People. Certainly the Devil strangely wrongeth poor troubled Souls in this point, that he can bring them to have such hard suspicious Thoughts of Christ, and so much to overlook the Glory of Mercy, which so shineth in the Face of the Son of Mercy itself. How can we more contradict the Nature of Christ and the Gospel Description of him, than to think him a destroying hater of Creatures, and one that watcheth for our Halting, and hath more Mind to hurt us, than to help us? How could he have manifested more willingness to save; and more tender Compassion to the Souls of Men than he hath fully manifested? That the Godhead should condescend to assume our Nature, is a thing so wonderful even to Astonishment, that it puts Faith to it to apprehend it. For it is ten thousand times more Condescension, than for the greatest King to become a Fly or a Toad, to save such Creatures. And shall we ever have low and suspicious Thoughts of the gracious and merciful Nature of Christ, after so strange and full a Discovery of it! If Twenty were ready to drown in the Sea, and if one that was able to Swim and fetch them all

out should cast himself into the Water and offer them his help, were it not foolish Ingratitude for any to say, I *know not yet whether he be willing to help me or not*; and so to have jealous Thoughts of his Good Will, and thereupon perish in refusing his help? How tenderly did Christ deal with all sorts of Sinners? He professed that he *came not into the World to condemn the World, but that the World through him might be saved*. Did he weep over a rejected unbelieving People, and was he desirous of their Destruction? He prayed for his Crucifiers, and that on the Cross, not forgetting them in the heat of his Sufferings. Thus he doth by the Wicked: But to those that *follow him*, his Tenderness is *unspeakable*, as you would have said your self, if you had but stood by and seen him Washing his Disciples Feet, and wiping them; or bidding *Thomas* put his Fingers into his Side, *and be not faithless, but believing*. Alas! that the Lord Jesus should come from Heaven to Earth; from Glory into humane Flesh, and pass through a Life of Misery to the Cross, and from the Cross to the Grave, to manifest openly to the World the abundance of his Love, and the Tenderness of his Heart.

Heart to Sinners, and that after all this we should suspect him of Cruelty or Hard-heartedness and unwillingness to shew Mercy, and that the Devil can so far delude us, as to make us think of the *Lamb* of God, as if he were a *Tyger* or *Devourer*. 32 *Dir.* 28, 32. Vol. II. p. 850.

Direct. 11. *THINK* and *speak* as much of the *Mercy* which you have received, as of the *Sin* you have committed; and of the *Mercy* which is offered you, as of what you want. You dare not say that the *Mercy* you have received is no more worthy to be remembered and mentioued than all your *Sins*. Shall God do so much for you, and shall it be overlooked, extenuated, and made nothing of? As if his *Mercies* had been a bare *Bone*, or a barren *Wilderness*, which would yield no *Sustenance* to your *Thoughts*. Be not guilty of so great *unthankfulness*. *Thoughts* of *Love* and *Mercy*, would breed *Love* and *Sweetness* in the *Soul*; while *Thoughts* of *Sin* and *wrath* only, breed *Averseness*, *Terror*, *Bitterness*, *Perplexity*, and drive away the *Heart* from *God*. C. D. Part 1. 266.

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Obj.

Obj. *BUT my Misery is, that I do not love God: And how then can it be otherwise, but that my Heart should meditate Terror? Can it be expected that God should love me, or that I should taste any Sweetness in his Love, and I not love him?*

Ans. 1. IF you have not enjoying delightful Love, yet try whether you have not desiring seeking Love. Love appeareth as truly in desiring and seeking Good as in delighting in it. Poor Men shew their Love of the World, by desiring and seeking it, as much as Rich Men do in delighting in it. What is it that you most desire and seek?

2. OR if this be so weak that you scarce discern it, do you not find a Mourning and Lamenting Love? Men shew that they loved their Money, by Mourning when they lose it; and that they loved their Friend by grieving for his Death, as well as by delighting in him while he lived. If you heartily lament it as your greatest unhappiness and Loss, when you think that God doth cast you off, and that you are void

void of Grace, and cannot serve and honour him as you would, this shews that you are not void of Love.

3. IF you feel not that you love him, do you feel that you *would fain love him*, and that you *love to love him*? If you do so, it is a sign that you do love him. When you do not only desire to find such an *evidence* of Salvation in you, but when you desire *love it self, and love to love God*. Had you not rather have an Heart to *love him perfectly*, than to have all the Riches in the World? Had you not rather *live in the love of God*, if you could reach it, than live in any earthly Pleasure? If so, be sure he hath your Hearts. The *Will* is the *Love* and the *Heart*; If God hath your Will, he hath your Heart and Love.

4. WHAT hath your Hearts, if be have them not? Is there any thing that you prefer and seek *before him*, and that you would *rather have than him*? Can you be content without him, and let him go in exchange for any earthly Pleasure? If not, it is a sign he hath your Hearts. You love him *savingly*.

savingly, if you set more by nothing else than by him.

5. DO you love his Holy Image in his Word? Do you delight and meditate in his Law? *Pf. 1. 2.* Is it in your Hearts? *Pf. 40. 8.* Or do you Pray, *Incline my Heart to thy Testimonies?* *Pfal 119. 36.* If you love Gods Image in his Word (the *Wisdom* and *Holiness* of it) you love God.

6. DO you not love the Image of God on his Children? If you love them for their Heavenly Wisdom and Holiness, you so far love God. He that loveth the Candle for it's Light, doth love the Light it self and the Sun: He that loveth the Wise and Holy for their Wisdom and Holiness, doth love Wisdom and Holiness it self. The *Word* and the *Saints*, being more in the reach of our sensible Apprehensions, than God himself is; we ordinary feel our love to them more sensibly than our love to God, when indeed it is God in his Word and Servants that we love. *1 Joh. 3. 14. Pf. 15. 4.*

7. THO' for want of Assurance you feel not the Delights of Love, have you not

not a Heart that *would delight* in it, more than in all the Riches of the World, if you could but get Assurance of your Interest? Would it not comfort you more than any thing, if you could be sure he loveth you, and could perfectly love him and obey him? If so it is not for want of Love that you delight not in him, but for want of Assurance. So that if God have your Heart, either in a *delighting* Love, or a *seeking* and *desiring*, or a *lamenting mourning* Love, he will not despise or reject it. By these evidences you may discern the sincerity of Love in small degrees; and so you may make Love the occasion of *more Love*, by discerning that Goodness of God, which is manifested to you in the least. *ib.* 128.

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p. 123, 124.

Direct. 12. Tie your selves daily to spend as great a part of your time in your Prayers, in the confessing of Mercy received, as in confessing Sin committed: And in the Praises of God as in the lamenting your own Miseries. You dare not deny but this is your Duty, if you understand your Duty. Thanksgiving and Praise, are a greater Duty than confessing Sin and Misery. Resolve then that they shall have the largest share of Time.

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If you can but do this much (which you can do if you will) it will in time take off the bitterness of your Spirits, and the *frequent mention* of sweeter things, will sweeten your Minds and change their Temperature and Habit, as change of Diet changeth the Temperature of the Body. *ib.* 266.

PRAISING of God is a Duty that you can have no pretence against. Against Thanksgiving for his Grace, you may pretend that you *know not* that you *have received his Grace* : But to praise him in the Excellency of his Perfections, his Power and Wisdom and Goodness and Mercy and Truth, is the Duty of all Men in the World. While you are doing this, you will feel your Graces stir, and feel that Comfort from the Face of God, which you are not like to meet with in any other whatsoever. A Life of Praise bringeth comfort to the Soul, as standing in the Sun-shine bringeth light and warmth : Or as *Labouring* doth warm the Body, or as the sight and converse of our dearest Friend, or the hearing of glad Tidings doth rejoyce the Heart, without any great Reasonings or arguing the Case. *ib.* 146. I beseech you therefore resolve

to try this Course. If you cannot mention Mercy so *thankfully* as you would, nor mention Gods *Excellencies* so *holily* and *praisefully* as you would, yet do what *you can*, and mention them as you are able. You may command your Time (what shall have the greatest share in Prayer) tho' not your Affections: You will find the Benefit very great, if you will do but this.

Direct. 13. *OVER-VALUE* not the *passionate Part* of Duty, but know that *Judgment, Will and Practice, a high esteem of God and Holiness, a resolved choice, and a sincere endeavour, are the Life of Grace and Duty, when feeling are but lower uncertain Things.* You know not what you do, when you lay so much on the *passionate Part*. Nor when you *strive so much* for deep and *transporting* Apprehensions. These are not the *great Things*, nor *Essentials* of Holiness: Too much of this Feeling might distract you. God knoweth how much you are able to bear. *Passionate Feelings* depend much upon Nature. Some Persons are more sensible than others: A little thing goeth deep with some: The wisest Persons are usually the least *passionate*; and

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the weakest hardly moderate their passions. God is not an object of Sense, and therefore more fit for the *understanding* and *Will*, than the passions to work upon. That is, the holiest Soul which is most *inclined* to God, and *resolved* for him and conformed to his Will, and not that which is affected with the deepest *Griefs* and *Tears* and *Joys*, and other such transporting passions. Tho' it were best, if even holy passions could be raised at the Wills command in that measure, which fitteth us best for Duty. But I have known many complain for want of deeper *Feeling*, who if their Feeling (as they called their passion) had been more, it might have distracted them. I had rather be that Christian who loaths himself for Sin, resolveth against it, and forsaketh it, tho' he cannot weep for it; than one of those who can weep to Day, and Sin again to morrow; and whose *sinful* passions are quickly stirred, as well as their *better* passions.

Direct. 14. *MAKE* not too great a matter of your own *Thoughts*; and take not too much notice of them; but if Satan cast in molesting Thoughts, if you can-

not

not cast them out, set light by them, and take less notice of them. Making a great matter of every Thought that is cast into your Mind, will keep those Thoughts in your Minds the longer. For that which we are most sensible of we most think on. And that which we least regard, we least remember. If you would never be rid of them, the way is to be still noting them, and making too great a matter of them. These troublesome Thoughts are like troublesome Scolds, who, if you regard and answer them, will never have done with you: But if you let them talk on, take no notice of them, and make no Answer to them, they will be weary and give over. The Devils design is to vex and disquiet you: And if he see that you will not be vexed and disquieted, he will give over attempting it.

I know you will say, should I be so ungodly as to make light of such sinful Thoughts?

I answer, make not so light of them, as to be indifferent what Thoughts are in your Mind, nor so as to take the smallest Sin to be none: But make so

light of them, as not to take them for greater Sins or more dangerous than they are: And so light of them, as not to take distinct particular notice of them; nor to disquiet your self about them: Or if you do, you will have no room in your Thoughts for Christ and Heaven, and that which should take up your Thoughts; but the Devil will rejoyce to see how he employeth you in *thinking* over your own Thoughts, or rather his Temptations; and that he can employ you all the Day, in hearkning to all that he will say to you, and in thinking of his motions, instead of thinking on the Works of God. There are none of Gods Servants without Irregularities and Sin of Thoughts, which they daily ask Forgiveness for, and rejoyce to think that they have a sufficient Saviour and Remedy, and that Sin shall but occasion the magnifying of Grace: But if they should excessively observe and be troubled at every unwarrantable Thought, it would be a snare to take them off from almost all their greater Duties. Would you like it in your Servant, if he should stop in observing and troubling himself about every ordinary Imperfection

fection in his Work, instead of going on to do it.

Direct. 15. REMEMBER that it is no Sin to be tempted, but only to yield to the Temptation: And that Christ himself was carried about and tempted blasphemously by the Devil, even to fall down and worship him: And yet he made these Temptations, but an Advantage to the Glory of his Victory. Take not the Devils Sin to be yours. Are your Temptations more horrid and odious than Christs were? What if the Devil had carried you to the Pinnacle of the Temple as he did Christ? Would you not have thought that God had forsaken you, and given you to the Power of Satan? But will you say that you yield to the Temptation, and so did not Christ. I answer, It cannot be expected that sinful Men should bear a Temptation, as innocently as Christ did. Satan found nothing in Christ to comply with him, but in us he findeth a sinful Nature. Wax will receive an Impression when marble will not. But it is not every sinful Taint, that is a consent to the Sin to which we are tempted.

Direct. 16. CONSIDER how far you are from loving, delighting in, or being loath to leave those sinful Thoughts; and that no Sin condemneth, but that which is so loved and delighted in, as that you had rather keep than leave it: Would you not fain be delivered from all these horrid Thoughts and Sins? Could you not be willing to live in disgrace, or want, or Banishment, so that you might but be free from Sin? If so, why doubt you of the Pardon of it? Can you have any surer sign of Repentance, or that your Sin is not a reigning unpardoned Sin, than that it is not loved and desired by you? The less Will, the less Sin, and the more Will, the more Sin. The covetous Man loveth his Money, and the Fornicator loveth his lust, and the proud Man loveth his Honour, and the Drunkard loveth his Cups, and the Glutton loveth to satisfy his Appetite; and so love these that they will not leave them. But do you love your disturbing confused or blasphemous Thoughts? Are you not so weary of them, as to be even weary of your Lives because of them? Would you not be glad and thankful,
never

never to be troubled with them more?

ib. 266, 267.

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p. 252, 253.

WHAT a comfortable evidence do you carry about with you, that your Sin is not *Damning*, while you feel that you *love* it not, but hate it and are weary of it? Scarce any sort of Sinners have so little *Pleasure* in their Sin as the *Melancholy*, nor so little desire to keep them, and only *beloved* Sins *undo* Men. S. M. 293.

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p. 843.

Direct. 17. CHARGE not your Souls any deeper than there is Cause with the Effects of your Disease. Indeed remotely a Man that in Distraction thinks or speaks amiss, may be said to be faulty so far as his Sin did cause his Disease: But directly and of it self, the involuntary Effects of Sicknes are no Sin. Melancholy is a meer Disease in the Spirits and Imagination, tho' you feel no Sicknes: And it is as natural for a Melancholy Person to be hurried and molested, with Doubts and Fears and depraving Thoughts, and Blasphemous Temptations, as it is for a Man to talk Idly in a Fever, when his Understanding faileth; or to think of and desire Drink, when his Fever kindleth
vehement

vehement Thirst. And how much would you have a Man in a Fever, accuse himself for such a Thirst, or such Thoughts, Desire or Talk? If you had these hideous Thoughts in your Dreams, which you have when you are awake, would you think them unpardonable Sins, or rather unavoidable Infirmities? Why, your Distemper makes them to be to you, but almost as Dreams.

Direct. 18. *BE sure that you keep your self constantly employed (as far as your strength will bear) in the diligent labours of a lawful calling; and spend none of your precious Time in Idleness. Idleness is the Tidetime of the Tempter: When you are Idle, you invite the Devil to come and vex you. Then you can have time to hearken to him, and think on all that he will put into your Minds, and then to think over all these Thoughts again: When you have nothing else to do, the Devil will find such work. Then you must sit still and Muse; and your Thoughts must be stirring in the Mud of your own Distempers, as Children lye paddling in the dirt. And Idleness is a Sin which God will not favour. He hath com-*
manded

manded you to labour six Days. Remember that Time is precious and doth haste away, and God hath given you none in vain. Therefore as you are troubled for other Sins, make Conscience of this Sin, and waste not one quarter of an Hours Time, in your Idle unprofitable Musings. It is just with God to make your Sin itself to be your Punishment, and your own Idle Thoughts to chastise you daily, when you will not get up and go about your lawful Business : Nor will pretences of Prayer or any Devotion, excuse your Idleness ; for it is against the Law of God. Above all that I have said to you, let me therefore intreat you, to obey this one Direction. I have known despairing Melancholy Persons, cured by setting themselves resolutely and diligently about their Callings, (and changing Air and Company and Riding abroad.) C. D. Part 1. 267.

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p. 243

IT turns the Thoughts from Temptation, and leaves the Devil no Opportunity ; it pleaseth God if done in Obedience, and *purifieth the distempered Blood*. And if the Devil turn religious as an Angel of Light, and tell you that this is but turning your Thoughts from

from God, and that worldly Thoughts and Business are unholy, and fit for worldly Men, tell him that *Adam* was in Innocency, to dress and keep his Garden, and *Noah* who had all the World, was to be an Husbandman, and *Abraham*, *Isaac* and *Jacob*, kept Sheep and Cattle, and *Paul* was a Tent-Maker, and Christ himself is justly supposed, to have worked at his supposed Fathers Trade, as he went on Fishing with his Disciples. S. M. 293, 294.

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p. 844.

IF you will sit musing in a Corner, and Sin against God by Idleness and Loss of Time; and increase your own Miseries withal, rather than you will rouse up your self, and ply your Business, your Calamity is just. Say not that you have little or nothing to do: For God hath made it the Duty of all, be they never so rich, to labour in such Employment, as is suitable to their Place and Calling.

Direct. 19. DO but mark well, how much the Devil gets by keeping you in sad desponding Thoughts, and then you may easily see that it cannot be your Duty, nor is that best for you, which is so gainful and pleasing to the Devil. By keeping you
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in these self-perplexing Doubts and Fears, he robs God of the Thanks and Praise, which you owe him for all his Mercies : These *highest Duties* you cast aside as if they did not belong to you, you give not God the Honour of his miraculous Mercy in our Redemption, nor do you *study* or *relish* or *admire* or *magnifie* the Riches of Grace, in Jesus Christ. You have poor low Thoughts of the infinite Love of God, and are unfit to judge of it or perceive it, being like a Cholerick Stomach, which puts a continual bitterness in the Mouth, which hinders it from Tasting any Sweetness in their Meat. It hereby unfits you for the Love of God, and more inclineth you to hate him or fly from him as an Enemy, while the Devil representeth him to you, as one that hateth you. It loseth your time : It depriveth you of all your willingness to Duty and Delight in Duty, and maketh all Gods Service a Burden and Vexation to you. It is very contrary to the Spirit of Adoption, and to the whole Frame of Evangelical Worship and Obedience. And will you under pretence of being more *humbled* and *sorrowful* and *sensible*, thus gratifie Satan,

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p. 233, 254.

Satan, and wrong God and your selves.

C. D. Part I. 267.

Obj. BUT I have no Grace, and how then can it be supposed that I should be otherwise than sorrowful and dejected? especially when I look into an eternal World.

Ans. IT is a great Mercy of God, that you have Hearts so awakened, as to be troubled with Care and Fear, of your Everlasting State, which you see the stupid dreaming World so little regard. And here are two comfortable evidences appear in most Christians in these Troubles.

1. YOUR Fear of Punishment hereafter sheweth, that you have some Belief of the Word of God, for you believe his Threatnings; else why do you fear them? And if you believe his Threatnings are true, it is scarce possible that you should believe, that his Promises are false. Therefore your Defect is in the Application of these Promises to your self; and to doubt of our own Faith and Sincerity, is not to doubt of the Truth or Word of God, and is not damning unbelief.

2. AND

2. AND you have so much of the applying Act, as consisteth in *consent* and *desire*. You would fain have Christ and Grace and Glory: And you consent to be his as he consenteth to be yours: Else why do your Complaints and Troubles signifie as much? And desire signifieth Love and willingness as *really* as Joy doth, tho' not pleasingly. So that here is *Faith* or *consent* or *willingness*, and Love to that which you Mourn for want of: And these are evidences of Grace. O. P. 144, 145.

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p. 826, 827.

IF you have no Grace, what is it that causeth you to lament the *want* of it, and walk so heavily, but because you are so much in Doubt of it? If you truly love it, you *have* it (for it is only Grace that causeth an unfeigned Love of Grace) and if you love it not, why can you not be more quietly without it? Why do you make so much ado for it? But if you have Grace in the least Degree, and so are born again of the Spirit, you have with it an unspeakable Treasure of Delights: The God of Life and Love is yours. The Lord Jesus Christ is yours, the Spirit is yours, the Promises are yours, and

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Heaven

Heaven it self is yours in Title, and shall be yours in full perpetual Possession. The God who made and ruleth all things, is reconciled to you and is your Father, having by Grace in Christ, Adopted you to be his Children. The Son of God is become *your Head*, and you are become *Members of his Body*; as *Flesh of his Flesh*, and *Bone of his Bone* (which no Man ever yet hated) *Ephes. 5, 23, 27, 29, 30.* You are become the *Temple and Residence* of the Holy Ghost. Your *Title to Heaven*, is incomparably more sure, than any Mans humane Title to his Possession or Inheritance on Earth. And what a Life should Persons live? With what sweet delight should they be transported, who have the Spirit of Christ now living in them, to prepare them and Seal them up for an endless Life with Christ? They who shall *shortly* be so *full of Joy*, should not be *empty now*, when they remember what they must *shortly* be. Doth it beseem them now to dwell in Grief, and refuse Consolation, that must be swallowed up with Joy? Doth that sorrowful Heart and that dejected *Countenance*, become one that must live with Christ in such resplendent Glory, as you must do? And that

that hath but a few days more to live,
till you take Possession of these endless
Joys >

I know you will say still that you
*could rejoyce, if you were sure all this was
yours: But when you rather think you
have no Part in it, it can be but small
Comfort to you.*

Answ. 1. BUT who is it long of,
that you have still such Fears? Have
you not in your Soul that *Love to Holi-
ness*, that *desire after it*, that *Hatred
and weariness of Sin*, that Love to the
searching discovering use of the Word
of God, and that Love to the Brethren,
which are the Evidences of your Title,
and to which God hath plainly promi-
sed Salvation? If then you have your
Title in the Promise and your *Evidences
in your Hearts*, and yet will be still
questioning whether you have them or
no, and whether the Kingdom shall be
yours, your weakness and inconfide-
rateness causeth your own Sorrows.

2. ARE you not *sure* that Christ and
his Benefits are yours? I am sure they
are yours or may be if you Will: And
nothing but your continued refusal can
L 2 deprive

deprive you of them. For this is the Promise. And if you will not have Christ and his offered Benefits, why do you so dissemble, as to take on you to mourn, because you have them not? But if you are *willing* they are yours.

Obj. *HOW can we live comfortably under so much Sin and Suffering?*

Ans. HAVE you Sin? It is not gross and *reigning* Sin: And Sinful Infirmities, the best of Saints on Earth have had. As your Sin must be your *moderate Sorrow*; so the Pardon of it, and the degree of Mortification which you have attained, and the promise you have of full Deliverance, should be the matter of your *greater Joy*. Are your Graces weak? Be humbled in the Sense of that your weakness, but rejoyce more that they are but Fatherly Chastisements, proceeding from Love, and tending to your greater good, and that you are saved from the consuming Fire, and shall live in Everlasting Rest, where Affliction shall be known no more. Is it possible for that Man that hath the Love of God, and shall live in Heaven for ever, to have any Sufferings that should weigh down these,

these, and be matter to him of greater sorrow than this of Joy? Can you imagine that here is more Infirmities and Sufferings, than there is good in God and Happiness in Heaven? Is it Reason and Equity that you should look at Sin only and not at Grace? And at what you want only, and not at what you have received. S. B. 361.—

364.

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p. 730.

Direct. 20. **TRUST** not to your own Judgment in your Melancholy State, either as to the Condition of your Souls, or the choice and conduct of your Thoughts or ways; but commit your self to the Judgment and Direction of some experienced faithful Guide. You are not fit Judges of your own Condition, nor of the way of your Duty, in this dark Distempered Condition that you are in. Either your Mind and Imagination is well or ill: If it be well, why do you complain of all these Disturbances and Confusions, and Disability to Meditate and Pray? If it be ill, why will you be so self conceited, as to think your selves able to judge of your selves, with such a distempered Phantasie or Mind.

C. D. Part 1. 267.

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p. 254.

L 3

YOU

YOU may as well take the Judgment of a Man *half drunk* or *half asleep*, about the greatest matters of your Lives, as to take the judgment of *Conscience* in such a State of Disadvantage about the Condition of your Souls. Melancholy represents all things in black and terrible Colours to the Soul. *M.S. 7.352.* And in such a Case the Heart may say, I have no Grace, no help, no hope when God never said so. *Pf. 77, 7, 8, 9, 10.* The Heart may say I am a reprobate, forsaken of God, he will not hear me, the Time of Grace is past, when God never said so. The Heart may say I am undone, I can find no Comfort in any Friend, no evidence of Grace within me, no Comfort in God, in Christ or in the Promises; no Comfort in my Life, which is but a burden to me; I cannot pray, I cannot believe, I cannot answer the Objections of Satan, I can strive no longer against my Fears, I cannot bear my wounded Conscience: All this is the failing of the Heart, which hath a thousand sayings and conceits, which God is utterly against.

C. D. Part 1. 134.

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p. 820.

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p. 129.

IT is one of the worst things in Melancholy Persons, that commonly they are most wise in their own Eyes, and stiff with their own Conceits, when their Brains are sickest, and their understanding weakest; and that they are confident and unruly, and unper-swadable, as if they were proud of those pitiful Understandings; and think no body knows so well as they. *O! say they, you know not my Case.* Am not I liker to know your Case, who have seen so many score in that Case, than you are that never knew any in it, but your self? A Man that stands by, may better know the Case of a Man that is in a Dream, than he can know his own. You say that others *feel* not what you *feel*. No more doth the Physician feel what a Man in a Fever or Falling Sicknes or Distraction feeleth, and yet by the Report of what you say you feel, and by what he seeth, he far better knoweth your *Disease*, the *Nature* and *Cure* of it than you that feel it: Therefore as a wise Man when he is Sick, will trust himself under God to the Directions of the Physician, and the help of his Friends about him, and not lye wrangling against their help
and

and Counsel, and wilfully refuse it, because they advise him contrary to his *Feeling*; so will you do, if they are wise. Trust your self with some fit Director; and despise not his Judgment either about your *State*, or about your *Duty*. You think you are *lost*, and there is no *Hope*. Hear what he saith who is now fitter to judge. Set not your weak wit too wilfully against him. Do you think he is so foolish as to mistake? Should not humility make you rather think so of your self? Be advised by him about the *matter* of your *Thoughts*, the manner and length of your secret Duties, and all your Scruples that you need Advice in. Will you answer me this one Question? Do you *know any Body that is wiser than your self and fitter to judge of your Condition and advise you*? If you say No: How proud are you of such a crazed Wit? If you say yea: Then believe and trust that Person and resolve to follow his Direction.

Vol. I.
p. 24-5

C. D. Part I. 267, 268.

THIS is a principal use of *Pastors*, that you should have them at hand to advise with, in the Diseases and Dangers of your *Souls*, as you do with Physicians, in the Diseases and Dangers

gers of the *Body*. Lay by all sinful
Bathfulness, and trust not your selves
any longer with your own Skill, but
go to them that God hath set in Office
over you, for such uses as these, and
tell them your Case. This is Gods
way; and he will bless his own Ordi-
nance. Be not self conceited; distrust
your own Understandings, and stick
not obstinately to every Fancy that
comes into your Minds, but in the
Sense of your weakness, rely upon
the Guidance of your faithful Over-
seers, till your Distempers are over-
come, and you are made more capable
of discerning your selves. *D. P. S. C.*

Vol. II.
p. 565,
566.

BUT perhaps you will say, that
when you have gone to Ministers, and
opened your Case to them, they cannot
resolve you, but you are still in Doubt.

I Answer, 1. PERHAPS when they
have resolved them, yet you would
not be resolved. Have they not told
you the *Truth*, and you would not
believe it? Or directed you to *Reme-
dies*, and you would not use them?
When they have told you the *Truth*,
they cannot compel you to believe
it;

it; nor when they have told you what will do the Cure, can they make you use it if you refuse.

2. AND what if the Nature of the Disease be obstinate, and will not be cured *easily at once*, but with Care and Diligence and Patience? Will you therefore think the means are vain? Must you at *once*, or in a *short time*, be resolved and delivered from all your Doubts, about your Title to Eternal Life, or else will you cast off all Advice? Should you do so by your Bodies, you may know what were like to be the Issue. As you will not have done with Christ, if he Cure you not at once, nor give over Praying, if you have not all your Desires at once (if you love your selves); so you must not have done with the Counsel of your Guides, if they satisfy not your Doubts at once. Use Gods means, and be thankful, if by *Degrees* they do the Cure, and prevail at last. *M. S. F. 412, 413.*

Vol. II.
p. 830.

Direct. 21. MY last Advice is, to look out for the Cure of your Disease, and commit your self to the Care of your Physician and obey him. And do not as most Melancholy Persons, who will

will not believe that Physick will do them good; but that it is only their Soul that is afflicted: For it is the *Spirits Imagination and Passions*, that are Diseased, and so the Soul is like an Eye that looketh through a coloured Glass, and thinks all things are of the same colour as the Glass is. I have seen Abundance cured by Physick, and till the Body be cured, the Mind will hardly ever be cured, but the clearest Reasons will be all vain.

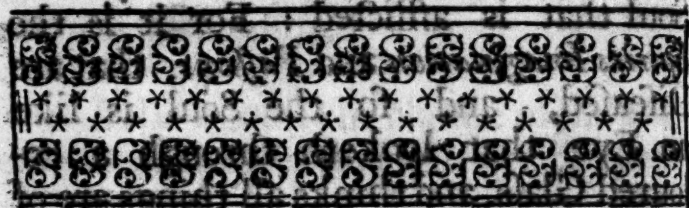
D. Part I. 268.

C. Vol. I.
P. 254.



CHAP.

will not believe that; Physick will
do them good; but that it is only their



the same colour as the Glass is. I have
seen: A Patient cured by Physick;
and till the Body be cured, the Mind

Directions to those who are con- cerned in the Cure of Melan- choly Persons.

HAVING given the foregoing Di-
rections to such as are distressed
with Melancholy, I shall add a few
more to those who take the Care of
Persons in that Condition.

1. A great part of their Cure lieth
in *pleasing* them, and avoiding all dis-
pleasing Things, as far as lawfully can
be done. Displeasedness is much of the
Disease, and a Husband that hath such
a Wife (for it is more the Disease
of Women, than of Men) is obliged
to do his best to Cure her both in Cha-
rity and by his relative Bond, and for
his

his own Peace. It is a great weakness in some Men, that if they have Wives who by natural passionate weakness, or by Melancholy, or Crazedness, are wilful and will not yield to Reason, they shew their Anger at them to their Provocation. You took her in Marriage for better and for worse; for Sickness and Health. If you have chosen one who, as a Child must have every thing that she cryeth for, and must be spoken fair, and as it were rock'd in a Cradle, or else it will be worse, you must condescend to do it, and so bear the Burden which you have chosen, as not to make it heavier to you. Your Passions and Sourness towards a Person that cannot Cure her own unpleasing Carriage, is a more inexcusable Fault and Folly than hers, who hath not the Power of Reason as you have.

IF you know any lawful thing that will please them in Speech, in Company, in Apparel, in Rooms, in Attendance, give it them. If you know at what they are displeased, *remove* it. I speak not of the distracted who must be mastered by Force, but of the sad and

M

Melancholy:

Melancholy : Could you put them in a *pleased* Condition you might *Cure* them.

2. AS much as you can, *divert* them from the Thoughts which are their Trouble ; keep them on some other Talk or Business ; break in upon them, and interrupt their Musings ; raise them out of it, but with loving Importunity : Suffer them not to be long alone, get fit Company to them, or them to it ; especially suffer them not to be Idle, but drive or draw them to some pleasing Work, which may stir the Body and employ the Thoughts. If they are addicted to Reading, let it not be *too long*, nor any Books that are *unfit* for them. and rather let another read to them than *themselves*. Dr. Sibb's Books, and some useful pleasing History or Chronicles, or News of great matters abroad in the World, may do somewhat to divert them.

3. OFTEN set before them the great Truths of the Gospel, which are fittest to comfort them : And reading to them informing comforting Books, and live in a loving cheerful manner with them.

4. CHOOSE

4. CHOOSE for them a Skilful Prudent Minister of Christ, both for their secret Counsel, and publick Audience: One that is skilled in such Cases, and one that is peaceable and not contentious, erroneous or fond of odd Opinions: One that is rather judicious in his Preaching and Praying, than passionate, except when he urgeth the Gospel Doctrines of Consolation, and then the more fervent the better, and one that they much esteem and reverence and will regardfully hear.

5. LABOUR to convince them frequently how great a *wrong* it is, to the God of infinite Love and Mercy, and to a Saviour who hath so wonderfully expressed his Love, to think *hardlier* of him, than they would of a *Friend*, yea, or of a *moderate Enemy*; and so hardly to be perswaded of that Love, which hath been manifested by the most stupendious Miracle: Had they but a Father, Husband or Friend, that had ventured his *Life* for them, and given them all they ever had, were it not a shameful Ingratitude and Injury, to suspect still that they intended all against them, and designed *mischief* to them, and did not love them. How hath
God

God and our Saviour deserved this? And many who say it is not God that they suspect but themselves, do but hide their Misery by this mistake, while they deny Gods greatest Mercies, and tho' they would fain have Christ and Grace, will not believe that God who offereth it them, will give it them; but think he is one that will remedilessly damn a poor Soul, that desireth to please him, and rather have his Grace, than all the Sinful Pleasures of the World. *S. M.* 294, 295.

VOL. IV.

p. 844.

WE greatly wrong God and our selves, with poor diminishing Thoughts, of his essential Love and Goodness. When we think of the Sun a thousand times bigger than all the Earth, and of all the Stars, and the incomprehensible Orbs of the Heavens, and the unconceivable Swiftnefs of their Motions, and the Power and extent of their Rayes of of Light and Emanations, we are overwhelmed with the Thoughts of the greatest Power and Wisdom of God: But when we think of his Goodness we scarce think higher of it than the Goodness and Love of a Father, a Friend, or some excellent Man. And we have these poor Thoughts of the Love of God

God to Man, because we do not sufficiently study the Miraculous Demonstrations of it in our Redeemer: Diversions cause us to neglect this Study; and Perverseness and Unbelief, do cause us to give it too narrow a Room, and to slight a short Entertainment in our Thoughts. Study the Gospel aright, as the Book of Divine Love, and it will turn you from many unprofitable Studies, and Cure sinful Melancholy Fears, better than all other Medicines in the World: And even those who said with *Thomas*, [*Unless I may see and feel, I will not believe*] Or as a Holy Divine in deep Melancholy rashly said to me, [*if an Angel from Heaven should tell me that I have had true Grace, I would not believe him*] would repent as both these did; and when by Faith you have as it were, put your Finger into his wounded side, the Sense of Divine Love, will make you cry out, *my Lord, and my God.*
O. P. 151, 153, 155.

Vol. III.

IT'S an useful way if you can, to engage them in comforting others, that are in deeper Distresses than themselves: For this will tell them, that their Case is not singular, and
M 3 they

they will speak to themselves, while they speak to others. One of the chief means which cured my Fears of my Souls Condition, in my younger Years, was, oft comforting others that had the same doubts, whose Lives perswaded me of their sincerity.

AND it would be a pretty Diversi-
on to send to them some Person that is
in some Error, which they are most
against, to dispute it with them, that
while they confute their Wits to con-
vince them and confute them, it may
turn their Thoughts from their own
Distress. *Forestus* tells us, that a Me-
lancholy Papist of his, who was a
Papist, was Cured when the Reforma-
tion came into that Country, by eager
and oft disputing against it. A better
Cause may better do it.

IF other means will not do, neglect
not Physick; and tho' they will be
averse to it, as believing that the
Disease is *only* in the Mind, and that
Physick cannot Cure *Souls*, yet they
must be perswaded or forced to it.
S. M. 295, 296. The Soul and Body
are wonderful Copartners in their
Diseases

Diseases and Cure, yet when experience telleth us, that it doth it, we have Reason to use such means. *ib.* 845.
 298. I have known a Lady deep in Melancholy, who a long time would neither speak, nor take Physick; nor endure her Husband to go out of the Room; and with the Restraint and Grief he Died, and she was Cured by Physick put down her Throat, with a Pipe by Force.

IF it were as some of them Fancy, a Possession of the Devil, it is possible Physick might cast him out. For if you Cure the Melancholy, and his Bed is taken away, and the Advantage gone, by which he worketh. Cure the Choler, and the Cholerick Operations of the Devil cease. It is by means and Humours in us, that he worketh.

BUT choose a Physician that is specially skilled in this Disease, and cautious, and hath Cured many others: Meddle not with Women and ignorant Boasters, nor with young, unexperienced Men, nor with hasty, busie overdoing ventrous Men, that cannot have time to Study the Patients Temper

128 DIRECTIONS, &c.

per and Disease. For there is so great diversity of Bodily Temperatures, Age and many Accidents, and of the Roots and Causes of the same Symptoms, as that the same Medicine may Cure one, and hurt another, and may Cure the same Person at *one Time*, which at *another Time* it may hurt: Skill in managing of it, doth much of the Cure, and not the Medicine without it.

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